

July

THE SIXTH REPORT
OF THE
AMERICAN
BAPTIST HOME MISSION SOCIETY,

PRESENTED BY THE
EXECUTIVE COMMITTEE, APRIL 27, 1838;

WITH
THE TREASURER'S REPORT, APPENDIX,

AND
QUARTERLY PAPER No. II.

This pamphlet contains 4½ sheets, and being periodical, the postage upon it for 100 miles or less, is 7½ cents; over 100 miles, 12½ cents.

NEW-YORK.

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John Gray, Printer, 222 Water-street.

1838.

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ADDRESS OF THE SOCIETY.

Communications intended for the Society, should be addressed to Luther Crawford, Corresponding Secretary of the American Baptist Home Mission Society, New-York City.

Donations and subscriptions to R. W. Martin, Esq. Treas. 57 Wall-street.

REMOVAL.

The Office of the Society is removed from Clinton Hall, to 118 Nassau-street, second story; opposite the house of the American Bible Society.

N. B. Missionaries will please to take particular notice of this change when they make out their drafts.

ANNUAL MEETING.

The Executive Committee will give seasonable notice of the time and place of the next Annual Meeting.

APPLICATION FOR AID.

Churches applying for aid should accompany their application with a full statement of their circumstances, needs, numbers and strength.

When applications are made in view of collecting satisfactory testimonials of their character and necessities, aid will be granted.

For further particulars see the *Tracts of Care*.

THE SIXTH REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

AMERICAN

BAPTIST HOME MISSION SOCIETY,

PRESENTED AT ITS

Anniversary in New-York, April 27, 1838,

WITH

THE TREASURER'S REPORT, APPENDIX,

AND

QUARTERLY PAPER No. II.

NEW-YORK :

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John Gray, Printer, 222 Water-street.**

1838.

CONSTITUTION
OF THE
AMERICAN BAPTIST HOME MISSION SOCIETY.

ARTICLE I. This Society shall be called the **AMERICAN BAPTIST HOME MISSION SOCIETY.**

ARTICLE II. The great object of this Society shall be to promote the preaching of the Gospel in North America.

ARTICLE III. Any person may become a member of this Society by contributing annually to its funds : thirty dollars paid at one time shall constitute a member for life ; one hundred dollars paid at one time shall constitute a director for life ; and any person on paying a sum which, in addition to any previous contribution, shall amount to one hundred dollars, shall be a director for life ; and any Baptist Church or Association, or State Convention, or Missionary Society, that contributes annually to the objects of this Society, shall be entitled to be represented by one or more delegates in its annual meetings.

ARTICLE IV. The officers of this Society shall be a President, Vice-Presidents, a Treasurer, an Auditor, a Corresponding Secretary, a Recording Secretary, and fifty Directors, who shall be annually appointed by the Society.

ARTICLE V. The Officers and Life Directors shall appoint an Executive Committee of thirteen persons, exclusive of the Treasurer, the Corresponding Secretary, and the Recording Secretary, residing in the city of New-York and its vicinity, five of whom shall be a quorum at any meeting regularly convened. This Committee shall have power to appoint its own meetings, form its own rules of business, and fill any vacancies which may occur during the year, and convene special meetings of the Board and of the Society ; shall appoint missionaries, and instruct them as to the field and manner of their labours ; shall dispose of the funds for the objects of the Society, provided that all moneys contributed for any specific purpose shall be faithfully applied only to that particular object ; shall create such agency or agencies for the appointment of missionaries and for other purposes as the interests of the Society may require ; and shall make an annual report of their proceedings to the Society. All the Officers, Executive Committee, Agents and Missionaries of the Society shall be members of some regular Baptist Church, in general union with the body of that denomination.

ARTICLE VI. The Treasurer shall give bonds to such amount as the Executive Committee shall think proper.

ARTICLE VII. Any Baptist Missionary Society may become auxiliary, by agreeing to pay into the treasury of this Society the whole of its surplus funds, and sending to the Corresponding Secretary a copy of its constitution and annual reports, mentioning the names of its missionaries, and the fields of their operations.

ARTICLE VIII. Every Auxiliary Society who shall agree to pay the whole of its funds to this Society, shall be entitled to a missionary or missionaries, to labour in such field as it may designate, to an amount at least equal to that of its contributions : provided such designation be made at the time of payment.

ARTICLE IX. The officers of Auxiliary Societies shall be ex-officio Directors of this Society, and their members shall be members of this Society.

ARTICLE X. The annual meeting of the Society shall be held at such time and place, as the Society shall determine at a previous annual meeting, or as the Executive Committee shall determine.

ARTICLE XI. No alteration of this Constitution shall be made without an affirmative vote of two-thirds of the members present at an annual meeting ; nor, unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Committee.

LIST OF LIFE DIRECTORS AND LIFE MEMBERS.

LIFE DIRECTORS,

CONSTITUTED BY THE PAYMENT OF ONE HUNDRED DOLLARS OR UPWARDS.

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B

Rev. Joseph Ballard, South Berwick, Maine, by his church.

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Iveson L. Brooks, Woodville, S. C.

Rev. Matthew Bolles, Boston, Mass.

Matthew Bolles, jr. Boston, Mass.

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" James Barnaby, by the 2d church and congregation, Lowell, Mass.

V. J. Bates, by Ladies Western Asso. Providence, R. I.

C

*Nathaniel R. Cobb, Esq. Boston, Mass.

Rev. Pharellus Church, by 2d church in Providence

" Spencer H. Cone, by Oliver-st. church, New-York

" Daniel Chessman, by the Baptist church, Lynn, Mass.

" John Cookson, by the Baptist church, Middletown, Con.

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William Colgate, Esq.

Rev. Mark Carpenter, Milford, N. H. by his church and congregation.

" Luther Crawford, New-York, by the Pine-st. Baptist church, in Providence.

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Thomas Cooper, Esq. Eatonton, Ga.

D

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" Daniel Dodge, by 1st Baptist church and congregation, Newark, N. J.

" John Dowling, New-York, by the 2d Baptist church in Newport, R. I.

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F

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" E. W. Freeman, by 1st Baptist church and congregation, Lowell, Mass.

" Richard Fuller, Beaufort, S. C.

" J. C. Furman, by the Welch Neck church, on Society Hill, S. C.

G

Mr. George C. Germond, New-York.

Rev. A. D. Gillett, Philadelphia, by his church and congregation.

William E. Garrett, Esq. Philadelphia.

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H

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" Leland Howard, by 1st Baptist church and congregation, Brooklyn, N. Y.

" Jesse Hartwell, by Darlington and Ebenezer churches, S. C.

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" O. T. Hammond, Tallahassee, Florida

I

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Rev. Henry Jackson, by 1st Baptist church in Charlestown, Mass.

* Dead.

† Where not otherwise stated, Directors and Members were constituted such by their own payments.

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John M. Timmons, Effingham, S. C.

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" Nathan Wildman, Weston, Conn. "
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" Bartholomew T. Welch, D. D. Albany, "
" L. C. Welch, Warren, Rhode Island "

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Constituted by the payment of Thirty Dollars or upwards.

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Rev. George B. Atwell, West Woodstock, Conn. by his church and congregation.

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H. Austin, Garborough, N. C. "

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 " John S. Maginnis, Portland, Maine
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 " Martin Miner, Walcott, by Mission Societies
 " Jesse Mercer, D. D. Georgia
 Col. John B. Miller, Sumterville, S. Carolina
 James McLellan, by Hamilton Missionary Society
 Charles McAllister, Fayetteville, N. C.
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 Gen. Joseph Miles, Milesburg, Pa.

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 " Rev. Peter Nurse, Ellsworth, Maine, by church
 " Noah Norton, Maine, by church in Topsham
 " Noah Nichols, Rumney, New-Hampshire, by his church
 " Robert Napier, by Mispah church, South Carolina
 " Rollin H. Neale, New-Haven, Con. by his church
 G. Northam, Dockerry's Store, N. C.
 Alexander Nicholson, Richmond Co. N. C.
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 " Abijah Peck, Clifton Park, " by his church
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 " Thomas Rand, "
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 *Hon. Oliver Starkweather, Pawtucket
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 " James M. Stickney, by the church and congregation, do.
 Rev. Joseph Smith, by the church and Society at Fruit Hill, Rhode Island
 Mr. Asa F. Smith, Newton, Upper Falls
 Thomas Shaw, Esq. Boston
 Aaron J. Spirey, Brownsville, Tenn.
 Edmund B. Skinner, Perquiman's Co. N. C.
 Mrs. Elizabeth Sutton, Britton's Cross Roads, N. C.
 Rev. Reuben Sawyer, New-London, N. H. by his church and congregation

T

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 Reuben True, Esq. by church in Jeffrey
 Rev. Joseph D. Tayler, by the Stephentown Association
 Mr. Thomas Thomas, New-York
 Mrs. S. S. Thompson, Pittsborough, N. C.
 Lewis W. Thompson, Britten's Cross Roads, N. C.
 Frederick Tucker, Stony Creek, Va.
 Osgood True, Plainfield, N. H.
 Rev. Peter Thurston, of New-York city, by E. Cauldwell, Esq.

V

James Vanderpool, Esq. Newark, N. J.
 Rev. Ashley Vaughn, by church and congregation at West Troy, N. Y.

W

Rev. S. White, by Baptist church and congregation, Staten Island, N. Y.
 Mrs. E. White, by do do
 " D. B. L. Wade, Burmah
 Rev. O. Winslow, by Youth's D. M. S. Brooklyn, N. Y.
 Nathan Waterman, jr. Esq. Providence, R. I. Sunday School, 1st church
 William Winterton, Esq. New-York city
 Mr. Edward Windust, do
 Mr. Robert F. Winslow, do

Rev. John Walker, Sutton, Mass. by his church
 " Daniel Wildman, New-London, Con. by his church
 Rev. Stephen Wilkins, Galway, N. Y. by his church
 " G. S. Webb, New Brunswick, N. J. "
 " Isaac Westcott, Stillwater, N. Y. "
 " Jonathan Wade, Burmah, by Enon Baptist church, Cincinnati, O.
 " Adam Wilson, by Ladies of Baptist church in Saco, Maine
 " Daniel Williams, by Amity-st. church, New-York
 Mr. Elijah Withington, N. Y.
 Isaac D. Wilson, Esq. Society Hill, S. C.
 Mrs. Elizabeth Williams, "
 Ransom Warner, M. D. by the East Baptist church, New-York city
 Rev. Warham Walker, Shaftsbury, Centre, Vt. by his church and congregation
 John Wood, Hertford, N. C.
 Wm. J. Wright, Portsmouth, Va.
 Rev. D. S. Williams, Clinton, N. C.
 Mrs. J. T. Wood, Hertford, N. C.
 Edward C. Wilson, Elizabeth city, N. C.
 A. Williams, "
 Mrs. Sarah Whidden, Calais, Me.

MINUTES OF THE ANNUAL MEETING.

The American Baptist Home Mission Society held its Sixth Anniversary in the Oliver-street Meeting House, April 27, 1838.

Heman Lincoln, President, in the chair.

Prayer by brother William Parkinson, of New-York.

Ministering brethren were invited to a seat with the Society. The invitation was accepted by B. R. Loxley, M. Quin, and E. C. Brown.

The Society resolved to appoint a Committee on elections.

The Committee consists of J. C. Murphy, J. C. Harrison, of New-Jersey, J. Cookson, of Connecticut, and T. Meredith, of North Carolina.

Resolved, that a committee on nominations be appointed.

The committee are, Wm. Winterton, A. Bennett, and Elon Galusha, of New-York, J. B. Taylor, of Virginia, T. Mason, of South Carolina, Thomas Hume, of Virginia, Wm. Crane, of Maryland, and Thomas Meredith, of North Carolina.

The Treasurer read his annual report, which, being audited, was unanimously adopted, and ordered to be printed under the direction of the Executive Committee.

Luther Crawford, the Corresponding Secretary, read extracts from the annual report of the Executive Committee.

Brother Barnas Sears, of Mass., moved the acceptance of the report, and that it be printed under the direction of the Executive Committee.

In moving the resolution, Brother Sears remarked, that it could not be a matter of indifference to the people of the East, what shall be the condition of that people among whom their sons and their daughters shall associate, whether they have temples of worship and possess a high moral and religious character. Natural sympathies, said he, and youthful enterprise, have no small concern in this great question; that is, the character of the western population. It is well known that a conflux of population from Europe forms a considerable part of that people, from whom the future society of the west shall spring, and it is of vast importance that the elementary materials should be christianized, so as to throw a happy influence over the future prospects of the church. To preach the gospel in its purity, is the only way to prevent the prevalence of European prejudices, and imported forms of error. We must not let our efforts relax for want of novelty. We have heard the great story of the west, and *now we must act*. Can the spirit of enterprise pass away with novelty? No more should our endeavor to bring this fertile land under gospel influence.

The resolution was seconded and passed unanimously.

Brother John Smitzer, of New-York, moved the following resolution:

Resolved, That while we highly appreciate the privilege of coadjutors in the blessed work of sending the gospel to the heathen, we are fully aware that our Home Missionary operations prefer claims which are second to no others, inasmuch as while they benefit our fellow citizens at home, they also, to a considerable extent, furnish the men and the means for prosecuting the noble object of filling the world with the knowledge and the glory of the Lord.

The principle involved in this resolution, (said Brother S.) is, that every Christian feels a deep and thrilling interest in the cause of missions. The positive injunction of his Lord and Master is, Go ye forth; as my Father sent me, so send I you. Sometimes efforts are made to present one class of our benevolent enterprises above all the rest, but far be it from me to repress the zeal of any in the cause of foreign missions. I cherish with sacred and constant regard those brethren who have gone to the heathen. Rather let my right hand forget her cunning, than that I should forget them and their cause. But while I yield to none in my attachment to foreign missions, I feel bound to support with zeal and untiring industry, the institution which has called us together this evening. The Home Mission cause is *second to none*, for while it spreads its benefits in our own country, it is filling the world with the glory of God. In proof of this, Brother S. alluded to the results of the last year's labour, and then gave a review of three years, showing that 159 churches had been established, and 3300 souls baptized! He then spoke of the operations of the several State Conventions, particularly the one with which he is connected, the New-York. From the whole he gathered up irresistible evidence that this operation is supremely important for the reasons stated in the resolution.

Brother Wm. B. Johnson, of South Carolina, seconded this resolution.

He said that some years ago, his attention was called, by some remarks in a newspaper, to the religious prospects of the west, and the increasing influence of the man of sin, and he then said to himself, that if he were 20 years younger, he would go in person to that part of the country and throw his feeble efforts into the opposite scale. He rejoiced in this society, because it was happily calculated to destroy this papal influence.

Sir, said he, I have no fear that the man of sin will ultimately take possession of the west, yet we have a duty to do. God works by means. Their plans and intentions are known, and we must meet them. The missionary goes forth with the Bible in his hand, and this is a code of religious and civil freedom.

Brother Johnson urged the importance of the society, from the fact that many Christians in removing far away, often seem to leave their piety behind, and from the fact

that the preponderance of population will soon be west of the mountains. In closing, he said that his feelings had undergone an entire revolution in regard to this society. At first, he thought it would detract from the interest in foreign missions; but every report of the society had convinced him of his error.

The resolution was unanimously adopted.

Brother Elon Galusha, of New-York, presented the following resolution:

Resolved, That the wide field of missionary labour now opening before the American Baptist Home Mission Society, is an earnest appeal to its friends to enlarge its operations.

Sir, the report is of itself, said Brother Galusha, an establishment of the sentiment expressed in this resolution. I trust that you appreciate the field upon which this society has entered. This field, it is true, is not the whole world, but it is the *new* world, North America. The old world has seen its day of light and glory, and now the light has come over to the new, and promises to roll back ere long, a tide of salvation over that portion of its original domain which is now going to decay. What has been the result of the labours of 117 missionaries, whose beautiful feet have been seen upon the mountains of the west? Why, sir, nearly, 12,000 sermons have directed the truth of God to the hearts of sinners, and from 1400 to 1500 immortal spirits have been buried by baptism, besides hundreds of others hopefully converted. Now, sir, however cordially I sanction the affairs of our foreign operations, I see more in one year accomplished by this society, than in all the labours of the foreign effort up to the present time; and have we not cause for great thankfulness and delight? And when we see the fields widening as regards prospects on every side, should we not be prompted to commensurate zeal, to commensurate prayer, to commensurate liberality, and increased efforts in this cause? Sir, if 1500 planets had broken loose from their orbits, and were careering wildly through the regions of space, and were then brought back again and reinstated in their course, the results would have been far less joyful than that which claims our gratitude in the bringing back 1500 souls to allegiance to God. Other fields more inviting are now before the society in all their holy enchantment, and we are called upon to consecrate our gold and silver upon the altar of God's service, and if we double our zeal and liberality and prayer, we may expect to see results in equal proportion.

Brother Samuel B. Swaim, of Ohio, seconded the resolution. He confined his remarks principally to Ohio. There are very many important villages, with a few Baptists, where they have no Baptist preaching. He stated many interesting facts, encouraging to the society.

The resolution was unanimously adopted.

Resolved, That when we adjourn, we adjourn to meet in this place to-morrow morning, at 10 o'clock, A. M.

Resolved, That we adjourn.

Prayer by brother John Peck, of New-York.

Benediction by brother Daniel Dodge, of New-Jersey.

Saturday morning, 10 o'clock.

The society met pursuant to adjournment.

The President in the chair.

Prayer by brother Adiel Sherwood, of the District of Columbia.

The committee on elections reported in part.

The recommendation of the Executive Committee, to alter the fourth and fifth articles of the constitution, was presented to the society.

The recommendation was adopted. (See the annual report.)

The committee on nominations, reported a list of officers and directors for the society, and after some remarks, the committee retired for further deliberation.

The secretary read some further extracts from the annual report.

Brethren then followed in a free conference on the great interests of the society.

Brother Dwight Ives, of Alton, Illinois, said, that the great Valley is a grand field. And we are told, said he, that the importance of this field is felt. But I doubt it. When I am told that the men of this world fix a right estimate on that valley, I believe it; I see them sending out their agents and purchasers freely, and I see them going in crowds. Here is a proof that they feel the importance of what they profess. But is it so with the followers of Christ?

Public sentiment is now forming in that country, and they are now making their laws. We need good men, and we must have them. There are two ways by which the west may be supplied. One is, to transport the men from the east; the other to raise up men from among themselves. Both ways are desirable to some extent, but the great dependence must be on the latter.

He said he had come as a deputation from the trustees of the Shurtliff College; they had written and written for a president, but now he had come to get a man to place at the head of that institution. But he met with difficulties. The men who could fill that place are now engaged, and they could not be moved. He wept for fear he must return without accomplishing his object. In regard to that country as a missionary field, he represented it as most inviting. I have myself, said he, stood in the open prairie, surrounded by a thousand anxious hearers of the word of life. I have seen the youth of a whole village, fifty or sixty of them, turning to God.

Brother Daniel Dodge, of Newark, N. J., said that his mind was impressed with three things, *first*, with the importance of selecting suitable men for missionaries; *second*, the importance of a spirit of conciliation among those whose views of doctrines and measures do not perfectly coincide; and last, the destitute condition of Delaware and Maryland. On each of these points, he spoke at length, but on the last with great emotion and emphasis. He believed these two States to be more destitute than any others in the union. He believed also, that suitable brethren would need but little aid from the Missionary Society. The tears rolled down our aged brother's cheeks as he plead for particular places, with which he was acquainted in his younger days.

Brother S. B. Swaim, of Ohio, said that money was the principal thing now needed. Men we have; men who would be glad to labour in the ministry if they could be supported. Some, for this reason have left Ohio, and others may follow. It is melancholy, said he, to see the cause not built up; but still more so, to see it go down where it once flourished.

Brother Baldwin, of New-York, said that he was willing to go himself as a missionary, or share with those who do go, in their privations and hardships. He knew not why a missionary should live on poorer fare, or make greater sacrifices, than their brethren. Those who have comfortable salaries should divide. Lay brethren should consider this.

Brother L. Leonard, agent of the N. Y. Convention, spoke at some length on ways and means. If the State want money they do not wait for men to send it in, but send men after it. This is analogous to our agency system. By many facts he showed that this was the best way for raising money. He said he believed that the Home enterprise laid at the foundation of all our missionary efforts. He is an *agent*, and is willing to be looked upon as such. He related several facts, showing at once the importance of agencies, and the covetousness of the human heart.

The "book of benevolence" system underwent some review; as to its utility there was some difference of opinion. While one thought it better named the "book of covetousness," another thought it happily adapted to elicit the charities of the church.*

The committee on nominations reported in full; the report was adopted, and the officers and directors were unanimously elected, viz.

* System in our charities is of the last importance; yet, the best system without *energy*, will do nothing; while a poor system with energy will accomplish much. We often imagine that the *machinery* does not work well, while in fact all the fault is with those who *work* the machinery, or rather *should* work it. As to agencies, our opinion is expressed under that head in the report of the Executive Committee.

President.

HEMAN LINCOLN, of Massachusetts.

Vice Presidents.

A. Shaw, of Maine.
 Josiah Quincy, of New-Hampshire.
 J. H. Cotton, of Vermont.
 N. H. Bottom, of Vermont.
 James H. Duncan, of Massachusetts.
 George N. Briggs, of Mass.
 Albert Day, of Connecticut.
 Jefferson Borden, R. I.
 P. P. Runyon, of New-Jersey.
 Friend Humphrey, of New-York.
 Jos. S. Walter, of Penn.
 C. Wingate, of Kentucky.
 Wm. Crane, of Maryland.
 Jesse L. Holman, of Indiana.
 Francis Dunlavey, of Ohio.
 Jesse Snead, of Virginia.
 Henry Hoyle, of Lower Canada.
 Jos. Wenham, of Upper Canada.
 B. F. Edwards, of Illinois.
 J. B. Halstead, of New-York.
 Jos. H. Marshal, of Tenn.

Jeremiah Vardeman, of Missouri.
 Edward D. King, of Alabama.
 J. K. Griffin, of South Carolina.
 Thomas Stocks, of Georgia.
 J. Withers, of District of Columbia.
 V. M. Mason, of Virginia.
 Thos. Meredith, of N. Carolina.
 Caleb Eldred, of Michigan.
 Wm. Winterton, of New-York.
 Morgan Bryan, of Louisiana.
 Jarvis Ring, of New-Brunswick.
 Edward Manning, of Nova Scotia.
 Thos. N. King, of Mississippi.
 Jonathan Bacheller, of Mass.
 Isaac Dimick, of Illinois.
 James Vanderpool, of N. Jersey.
 James Wilson, of Maryland.
 Wm. Duncan, of Penn.
 Joseph Miles, of Penn.
 Luther D. Barker, of Ohio.

LUTHER CRAWFORD, *Corresponding Secretary.*JOHN C. MURPHY, *Recording Secretary.*RUNYON W. MARTIN, *Treasurer.*JOHN R. LUDLOW, *Auditor.***Directors.**

E. E. Cummings, of N. H.
 Baron Stow, of Mass.
 Elijah Hutchinson, of Vermont.
 Francis Wayland, Jr., of R. I.
 John Cookson, of Ct.
 N. Kendrick, of N. York.
 Daniel Dodge, of N. Jersey.
 Chas. W. Denison, of Delaware.
 W. T. Brantly, of S. Carolina.
 Rufus Babcock, Jr., of Penn.
 S. P. Hill, of Maryland.
 J. B. Jeter, of Virginia.
 S. M. Noel, of Kentucky.
 T. R. Cressy, of Ohio.
 Hubbell Loomis, of Illinois.
 Thos. P. Green, of Missouri.
 Alva Woods, of Alabama.
 Jesse Mercer, of Georgia.
 Stephen Chapin, of D. C.
 R. B. C. Howell, of Tenn.
 Basil Manly, of Alabama.
 John Booth, of Michigan.
 M. J. Rhees, of New-Jersey.
 Richard Fuller, of S. Carolina.
 J. S. Bacon, of Mass.

S. H. Cone, of New-York.
 B. T. Welch, "
 B. M. Hill, "
 John Smitzer, "
 E. Tucker, "
 Henry Jackson, of Connecticut.
 J. C. Welch, of R. I.
 Lucius Bolles, of Mass.
 D. Packer, of Vt.
 H. G. Jones, of Penn.
 J. H. Kennard, "
 Lewis Leonard, of New-York.
 Elon Galusha, of "
 John Peck, of "
 W. F. Broadbudd, of Virginia.
 Irah Chase, of Mass.
 G. S. Webb, of New-Jersey.
 H. Smalley, of "
 Wm. B. Johnson, of S. C.
 F. A. Willard, of Mass.
 R. T. Dillard of Kentucky.
 John M. Peck, of Illinois.
 Samuel W. Lynd, of Ohio.
 Ashley Vaughn, of Mississippi.
 David Orr, of Arkansas.

Executive Committee.

Archibald Maclay,
 Spencer H. Cone,
 Charles G. Sommers,
 Duncan Dunbar,
 Wm. R. Williams,
 George Benedict,
 John Dowling,

Silas Ilsley,
 Jacob H. Brouner,
 Wm. Winterton,
 Timothy R. Green,
 William Colgate,
 John A. Miller.

Luther Crawford, }
 John C. Murphy, } *Ex-Officio.*
 R. W. Martin, }

The committee on elections, reported the following list of persons; as entitled to seats in the society, as delegates; and the committee was discharged.

List of Delegates to the American Baptist Home Mission Society.

New-Hampshire State Convention, *Reuben Sawyer, Thomas Rand, Mark Carpenter, *Oren Tracy, *Wm. Gault, *David Everett. *Massachusetts, Fall River*, A. Bronson.

Wilimantic Society, B. Cook.

Rhode Island, Ladies' Western Association, 1st Baptist church, Providence, Thomas B. Ripley.

Vermont, Woodstock Association, E. Hutchinson.

Connecticut, State Convention, J. Cookson, L. Howard, J. H. Baker, R. W. Jennings.

New-York, State Convention, N. Kendrick, J. Peck, L. Leonard, John Smitzer, and Alexander M. Beebee.

Washington Union Association, N. Fox, Dea. Harrington, H. F. Baldwin.

Union Association, N. Y. and Ct. J. G. Collom, J. Warren, N. S. Dickerson, W. Bowen, E. Baldwin, G. Horton, L. Cole, J. Cole, A. Cole, and H. A. Buck.

Duchess County Association, L. W. Webster.

Poughkeepsie Baptist Church, Thomas Wilkes.

South Church (N. Y. city), Wm. Sharpe, John Spier, Wm. Tracy, J. K. Moore R. W. Seccumb,

Stanton-street Church, (N. Y. city) Rev. G. Benedict, James Cowan.

Brooklyn Youths' Home Mission Society, S. Ilsley, L. Crawford, O. Winslow, Alex. M. Lewis, E. Corning, T. Smith, E. Lewis.

Staten Island Baptist Church, S. White, J. Fountain, A. Reed.

New-Jersey State Convention, G. S. Webb, M. J. Rhees, J. C. Harrison, S. Aaron, C. W. Mulford, Henry Smalley, W. D. Hires, D. Dodge.

North Carolina, Baptist Church at Raleigh, Thomas Meredith.

South Carolina, Savannah River Association, J. T. Robert.

Edgefield Baptist Association, W. B. Johnson, *N. W. Hodges, *J. F. Chiles.

Columbia, J. L. Reynolds.

* Absent.

Welsh Neck Association, Thomas Mason, A. Maclay, A. Knight, J. C. Harrison, A. Woods.

Illinois, Dwight Ives, *John M. Peck.

Resolved, That when we adjourn, we adjourn to meet in this place, to hear the Annual Sermon, by brother Richard Fuller, of Beaufort, South Carolina.

Resolved, That we adjourn.

Lord's Day, April 29, 1838.

Brother Fuller preached the Annual Sermon this evening, in Oliver-street, to an unusually large and interested assembly, from John xiii. 31. "*Therefore, when he was gone out, Jesus said, Now is the son of man glorified, and God is glorified in him.*"

The preacher, after an eloquent introduction, which engaged the attention of the audience, observed that he would make but three simple reflections. 1. "Jesus Christ exulted in prospect of his sufferings for the glory of God. 2. In prospect of the victory he was about to achieve by them. 3. Because, he was about to give this world the most stupendous, the most illustrious display of the divine character."

The topics included in this division, were presented with uncommon pathos and energy.

Having dwelt much on the love of Christ, the preacher said, "my fathers and brethren of the Home Mission Society, what is the bond that has united us, but this love? We are united to promote his glory and exaltation. It is no distant cry that reaches you this night; no, it is from your neighbours. Our foreign objects, are of immense importance, but I know our home affairs have greater claims upon us, and involve higher responsibilities. They address us as christians, as men, as patriots. I come to press upon you the claims of your own country, after having seen what I have seen at Rome. Our young men are transplanted from the Valley to Rome, to have their hearts elated by the hopes of preferment more than princely, and then, to be sent back to your country," to [preach Romanism.]

After various and forcible appeals, to which, for want of time and room in these minutes, we cannot do justice, a collection was taken up for the society of \$220.

Thus closed our sixth anniversary, and from the whole we received this impression, that the cause of Home Missions has made a decided advance in the public estimation, as compared with other objects since our last meeting.

JOHN C. MURPHY,
Recording Secretary.

REPORT.

THE Executive Committee, it is almost needless to say, commenced the *sixth* year of their labours, under circumstances quite the reverse of what could have been desired. With an exhausted treasury, and no immediate prospect of replenishing it, they had a greater number of missionaries in the field to provide for, than at any previous period. So sudden had been the night-fall of tempest about them, that they had scarcely time to take up a single reef in their sails, when the disastrous gust which shivered the commerce and prostrated the mechanical and agricultural interests of our country, struck them with appalling force. Yet they now find themselves on the "farthest verge" of the year, accompanied with circumstances of divine favour to themselves, their fellow-labourers, and to the cause, which, though not unattended with embarrassment, call for a renewed expression of thankfulness to Almighty God.

Without farther preliminaries, the Committee beg leave to pass directly to a detailed account of their proceedings. And though not first in order of time, the importance of the event will justify them in noticing in this place,

THE RESIGNATION OF THE SENIOR CORRESPONDING SECRETARY.

Our esteemed brother, Jonathan Going, who had sustained the duties of this office, either alone or with an associate, from the commencement of the society, has resigned his connexion, and, as the public have been apprised, has removed to another field and to another department of labour. In tendering his resignation to the Committee, in a communication under date of October 2, 1837, he says, "When on a tour of observation in the western country, in 1831, so deep was the interest I felt in its moral and intellectual improvement, that I solemnly devoted myself to its promotion. It was my purpose to endeavor to bring into existence a society whose exclusive object should be to aid in fully publishing the gospel, and in encouraging collateral instrumentalities throughout North America, but with primary reference to that most interesting and important section of our country, the west; and if that object could not be secured, to go my-

self into some part of the great valley, and do what I could by individual exertion."

From the same document, which we abridge only for want of room, it appears that after his efforts to originate such an institution had proved successful, he still cherished a latent hope of some day going in person, and of devoting himself principally to the training of young men for the ministry. "In my opinion," he continues, "the time has now arrived, when the cultivation of the ministerial talent, which exists in the western churches, is an essential part of the western enterprise, and when my withdrawal also from the immediate oversight of the society's operations will not compromise its interests, as they will continue to enjoy the supervision and undivided attention of my able colleague, whose intimate knowledge of the affairs of the society, and whose possession of the full confidence of the executive committee and of the churches, added to his devotion to the cause, are a sufficient guarantee of its prosperity."

Our brother, therefore, considers his removal to the presidency of the Granville Literary and Theological Institution, Ohio, and to the professorship of theology, as no relinquishment of an object so dear to him; "only a transfer from one department to another of the same grand enterprise."

In accepting his resignation, a series of resolutions were passed by the committee, expressive of their confidence and personal esteem—of their sense of the obligation the society is under for his faithful labours in organizing and advancing its interests, and of their earnest desires for his continued usefulness and prosperity. Thus, with the most friendly understanding on both parts, our brother bid adieu to his associates in labour.

EXECUTIVE COMMITTEE.

The committee have also been called to regret the removal from the city, and consequent resignation, of two of their own number, brethren Charles L. Roberts, and John Blain. They were both esteemed and most valued members. The vacancies thus created, were filled by the election of brethren Jacob H. Brouner and Silas Ilsley.

DEATH OF THE AUDITOR.

Roswell Graves, M. D., who had served the society in this capacity for three years, has been called, since our last anniversary, from his labours on earth to his rest in heaven. While we would heed this as a solemn admonition to have our earthly concerns in a state of preparation for the great audit of the universe, we desire to record it with gratitude that this is the only instance of mortality among the board of officers, nearly sixty in number, that has oc-

curred for the last two years. The lives of all our missionaries have also been preserved.

Brother J. R. Ludlow, was appointed to fill this vacancy.

CONSTITUTION.

The committee would respectfully recommend that the 4th and 5th articles of the Constitution of the society, be so amended as to provide for only one Corresponding Secretary, as before the alteration in 1836. The business of the society requires the undivided attendance of one man at the rooms; nor is it found, on experience, that a system of alternate presence and absence, although attended with its own peculiar advantages, will in every respect answer the purpose. The frequent transfer of so large a correspondence, from the hands of one to another, with the thousand cares, mental plans, and nameless unwritten information that naturally flows to the office, is attended with inconvenience, and probably impairs unity of design and promptness in execution. The committee, therefore, are of opinion, that the secretaryship should devolve exclusively on one man, and that the collateral duties which were anticipated, when two were associated in this office, should be performed by agents. They therefore recommend as above. But to return.

One of the first acts of the Executive Committee on entering upon the business of the year, was, to adopt a resolution to "use extreme caution in making and renewing appointments." Another measure was, to request missionaries who had drafts maturing, to withhold them until notified of our ability to meet them. The object of this last was, not to cancel, only to throw forward our liabilities. This, however, availed but little. Necessity, which transcends all law, soon compelled our brethren, one after another, to call for their dues, to save their character from ruin, and their families from distress. Meantime, some of the churches listened to our appeal and sent us partial relief, which, aided by loans effected on the personal responsibility of members of the committee, and which have all been liquidated with one exception, enabled us gradually to meet all our obligations as fast as presented.

AGENCIES.

Such was the incertitude that overhung every branch of business in the early part of the season, that the committee were doubtful of the expediency of attempting much in this department. When they made inquiries east, west, north, or south, the response was invariably the same—"delay your application among us; wait for the times to improve." Yet something has been effected. Bro. H. A. Wilcox has made a few collections in North Carolina, principally on old subscriptions; brother G. F. Adams has served the

society a few weeks in Maryland and Virginia; brother Thomas Rand, six months in the Dublin and Milford associations, N. H.; brother J. M. Peck, nearly the whole year in Illinois, with one excursion into Missouri; brother J. C. Murphy, what time his health would permit, in New-Jersey and in this city; brother R. Winchell, late missionary agent in Upper Canada, commenced an agency in Ohio, early in March; brother Jonathan Going spent about two months in visiting churches and public bodies in Massachusetts, and Luther Crawford about three months for the same purpose in Connecticut, New Hampshire, Vermont, and the city of Philadelphia. Meantime brethren John Peck and Lewis Leonard, supported by the New-York Convention, and brother C. O. Kimball of the Massachusetts Convention, have been prosecuting their arduous labours with their usual zeal. At one time, the friends of Home Missions had great reason to apprehend the speedy removal of our brother Peck from his sphere of usefulness on earth, but his health has, through mercy, been greatly restored.

We should not omit to mention in this place, a voluntary agency of brother J. M. Timmons, of South Carolina, whose efforts resulted in \$160 to the society. Such free-will offerings of personal service cannot be too highly appreciated.

In regard to the general subject of agencies, your committee are aware there is in the christian community some difference of opinion, as to their expediency. That a more plausible theory could be devised, there can be no doubt. Let every pastor, and every church, and every member of every church contribute all they ought, and do it in just proportion for each object of their own accord, and the whole labour and expense of agencies would be rendered unnecessary and useless. But as yet, in practice, we find that if we have no agents, we get but little money. Conscientious individuals there are, and some churches, who will send their offerings, asked or unasked, but even among those who are most friendly, our experience is well told in an extract from a letter of brother Rand, dated Hinsdale, N. H., Jan. 25, 1838. "Deacon Gault (treasurer of the convention) paid me \$198 55, from the four associations in N. H., which I did not visit; whereas, the two I did visit, contributed \$411 11." Had the former have done in the same ratio with the latter, their bounty would have been more than \$800, a sum entirely within their means. The difference is to be imputed principally to the want of an agent. But take the country over, and this is better than the usual average. There are districts embracing some of our most wealthy churches where, if called upon, the brethren will impart freely; but if not, the cause of benevolence is as little indebted to them at the close as at the beginning of the year. Hence we repeat, the experience of this society is, no agents, little money. Besides, the support of an agent is not a useless expenditure to be deducted from the

amount of his collections. If he be a man who has an ardent love for the souls of men, he will, like Paul, combine in himself the character both of an agent and an evangelist. He will prove a *blessing* to the churches and families who bid him God-speed.

MISSIONARIES.

Below, we give a table exhibiting the names of your missionaries, the fields of their labour,* the number of months served during the year preceding April the 1st, 1838; together with such facts as may be thrown in the brief form of remarks.

No.	NAMES.	RESIDENCE.			No. of months labored since Apr. 1, 1837	REMARKS.
		TOWN OR POST O.	COUNTY.	STATE.		
1	Hiram Gear	Marietta	Washington	O.	12	Missionary and S. S. concerts kept up. Br. G. assisted in constituting 4 chs. of which 2 were branches of the M. church.
2	Caleb Green	Southington	Trumbull	O.	12	His usefulness has been diminished for want of support.
3	William Rees	Delphi	Carrol	Ia.	12	Has rode 3027 miles; a time of declension. \$100 paid to benev. pur.
4	William Spencer	Jacksonville	Sangamon	Ill.	12	Has supplied 4 chs. All been refreshed.
5	John Logan	Macombe	M'Donough	Ill.	12	Building 2 M. houses. Have begun to take qr. collect's for benev. pur.
6	Wm. Sedwick	Zanesville	Muskingum	O.	3	Supplied 3 chs. Left the service to become pastor of 1st ch. in Z. Is now supported.
7	Ezra Fisher	Quincy	Adams	Ill.	12	Building a M. House. Have 2 young men studying for ministry.
8	J. M. Peck	Rock Spring	St. Clair	Ill.	12	Ag't. Has trav'd 2750 m.
9	Moses Lemen	Kane	Greene	Ill.	12	Has baptized 70. Built 2 meet'g houses; raised \$100 for benev. pur.
10	Lewis Williams	Union	Franklin	Mo.	12	Has travelled in the St. Louis Association.
11	James Williams	Potosi	Washington	Mo.	12	Built a meeting house.
12	Henry Carr	Akron	Portage	O.	12	Not being supported, he resigned, and now preaches only Sabbaths.
13	Amasa Clark	Hiram	Portage	O.	9	Has labored in L. Can.
14	Peter Chase	Berkshire	Franklin	Vt.	6	Salary supplied by Ind. Western Ass. of 1st Bp. ch. Providence, R. I.
15	David Orr	Smithville	Lawrence	Ark.	12	
16	W. W. Tucker	Potosi	Washington	Mo.	12	Supports himself principally by a school.
17	J. L. Richmond	Conneaut	Ashtabula	O.	2	A M.H. is building. Declined re-appointm. on account of health.
18	W. A. Bronson	Dexter	Washtenaw	Mic.	3	

* This table will mark their post office address, and often only indicate the region in which they travel.

19	Daniel Palmer	Printers' Retreat	Switzerland	Ia.	12	
20	Jacob Price	Edwardsburg		Mic.	12	Ch. have assumed his sup. because times are hard. Buiding a M. H.
21	Kemp Scott	Mount Pleasant	Cooper	Mo.	12	Has lab'd in midst of a revival most of yr. Can do but little for S.S. because he has to supply so many churches.
22	Joseph Gambell	Grand Blanc		Mic.	12	
23	John Peck	New Woodstock	Madison	N.Y.	12	Agent Supported by New York Convention.
24	Nath'l Richmond	Pendleton	Madison	Ia.	7	
25	J. E. Ambrose	Plainfield	Cook	Ill.	12	Has spent \$500 of his own property to support the cause in this place.
26	William Geary	Belleville		U.C.	12	
27	Joel Sweet	Pleasant Vale	Pike	Ill.	2	Served as agent-is now settled as pastor.
28	John Clark	N. Boston	Mercer	Ill.	12	
29	Nathan West	Canton	Fulton	Ill.	1	
30	Robert Powell	Clinton	Macomb	Mic.	3	Serves as agent of Michigan Convention.
31	Bezaleel Hill	Dover and Avon	Cayahoga	O.	12	Raised \$25 for ben.pur.
32	John Micou	Louisville	Winston	Mi.	3	
33	Samuel Love	Knoxville	Knox	Ten.	4	
34	Jeremiah Hall	Kalamazoo	Kalamazoo	Mic.	9	Ch. has assumed his sup.
35	William Rees	Brantford		U.C.	12	
36	George Mathews	Lawrenceberg	Dearborn	Ia.	12	
37	A. P. Williams	Palestine	Cooper Co.	Mo.	12	Has lately removed to this part of Missouri.
38	T. R. Cressy	Columbus	Franklin	O.	12	Ch. is building a M. H.
39	John Mitchell	Saline		Mic.	12	
40	Eber Crane	Franklin	Portage	O.	12	Has been here but a short time. Ch. building a meeting house.
41	Robert T. Daniel	Paris	Henry	Ten.	12	Is app. miss. ag. and is expected to coll. funds.
42	Calvin Greenleaf	Griggsville	Pike	Ill.	12	
43	Isaac T. Hinton	Chicago	Cook	Ill.	12	Ch. and cong. h. raised about \$150 for ben. pur.
44	Henry McElmary	Greenville	Wayne	Mo.	12	
45	A. B. Hubbard	Du Page	Will	Ill.	6	Changed his field and resigned his commis.
46	John O. Birdsall	Perrysburg	Wood	O.	12	
47	Reuben Winchell	Missionary Ag't				Laboured in U. C. till Feb. since then in Ohio.
48	Thomas Hughes	Radnor	Delaware	O.	12	Preaches in Welsh only
49	Geo. F. Adams	Baltimore	Baltimore	Md.	12	
50	Norman Parks	Warsaw	Hancock	Ill.	12	
51	Robert Adams	Battle Creek		Mic.	12	This yr. sup. by his peo.
52	T. Y. R. Jones	Coldwater	Branch	Mic.	8	Paid by the Mich. Con.
53	Wm. J. Cooley	Diamond Spring	Clinton	Ill.	12	
54	Nathan Arnett	Belleville	St. Clair	Ill.	12	Bpt'd 100, rec. 39 by let.
55	H. A. Wilcox	North Carolina				Has rendered some ser. as ag. chiefly in collecting old subscriptions.
56	Edward Hodge	Medina	Lenawee	Mic.	12	Has formed 2 societies auxiliary to this society.
57	Supply Chase	Mt. Clemens	Macomb	Mic.	12	Has enjoyed revivals in neighb. settlements.
58	Moses Wares	Ridgeville	Lorain	O.	2	
59	A. R. Hinckley	Sparta	Dearborn	Ia.	6	Removed to Franklin, Johnston co. Sup. by ch.
60	Wm. Frazer	Glenarry		U.C.	12	Preaches in English and Highland Scotch.
61	John Booth	Agent in		Mic.	5	Time expired in Sept. and is suc. by R. Powell.

62	Wm. H. Duval	Martineau	Cole	Mo.	12	
63	Silas Barnes	Aurora	Portage	O.	12	Raised \$75 for ben. pu. Many converted at prot. meetings in diff. places.
64	Oren N. Sage	Massillon	Starke	O.	12	Built M. H. cost \$7000. Raised \$50 for ben. pur.
65	Thomas Powell	Vermilionville	Lasalle	Ill.	12	
66	C. O. Kimball	Massachusetts	Agent			Sup. by Mass. Conven.
67	William Nolen	Effingham	Darlington	S.C.	6	
68	D. C. Waite	Illyria	Lorain	O.	6	Resigned and gone in to another field.
69	J. C. Allison	St. Catherine's		U.C.	12	
70	Alexander Evans	Burlington	Desmoines	Wis.	12	
71	Wm. Shadrach	Alleghanytown		Pa.	12	Removed to N. Market st. ch., Phil. Raised \$32.
72	J. E. Maxwell	Toronto & Nelson		U.C.	12	Edits the U. C. B. Mag.
73	C. W. Denison	Wilmington	Newcastle	Del.	12	Last 6 months miss. ag. Raised \$150 for ben. pur. Distri. 20,000 pp. tracts.
74	Richard Griffing	Milwaukie		Wis.	12	
75	N. G. Chase	Michigan City	La Porte	Ia.	9	
76	Thomas Rand	Agent in New	Hampshire		6	He made a short tour in Vermont.
77	William Macom		Greenville	Mo.	9	
78	Reuben Morey	Madison	Madison	Ia.	12	
79	J. D. Crabs	Salem	Washington	Ia.	9	Is now supported by ch.
80	J. D. Newell	Bloomington	McLean	Ill.	12	Laboured till October at Rushville.
81	E. D. Owen	Richmond	Wayne	Ia.	12	Building M. H. \$2200 subscribed. Raised \$40 for benevolent purposes.
82	Joseph Mettam	Pikesville	Baltimore	Md.	12	
83	John Butler	Rawdon		U.C.	12	Laboured last year at Thurlow, Upper Cana.
84	B. F. Brabrook	St. Louis	St. Louis	Mo.	10	
85	J. Merriam	Springfield	Sangamon	Ill.	12	Ch. and cong. raised \$154 25 for ben. purpos. Monthly concert obs'd. Maternal Association.
86	Reuben Coffey	Bloomington	Monroe	Ia.	12	
87	R. S. D. Caldwell	Union	Franklin	Mo.	12	
88	John Woodrome	Smithville	Lawrence	Ark.	6	
89	G. W. Baines	Crooked Creek	Carroll	Ark.	3	From Tuscaloosa, Ala.
90	William Suttle	Smithville	Lawrence	Ark.	6	
91	Harvey Miller	Ann Harbour	Washtenaw	Mic.	8	
92	Thomas Merser	Liberty	Izard	Ark.	6	
93	E. Veach	Bloomington	McLean	Ill.	3	
94	A. M. Gardner	Peoria	Peoria	Ill.	4	
95	A. Riddler	Peoria	Peoria	Ill.	6	
96	Edward Mitchell	Georgeville	Stanstead	L.C.	6	Brethren in L. C. except P. Chase, are sup. by funds to be raised in Vt.
97	J. Baldwin	Barnstead	Stanstead	L.C.	6	Become ag. for Vt. Con.
98	Prosper Powell	Hatley	Stanstead	L.C.	6	
99	Israel Ide	Newport	Orleans	Vt.	6	Labours in L. Canada.
100	Samuel B. Ryder	Potton		L.C.	6	
101	M. Britain	North Troy		Vt.	6	Labours in L. Canada.
102	O. T. Hammond	Tallahasse		Flor.	3	
103	Samuel Cooke	Agent in Eastern	States			
104	P. Williams	Cape Girardeau	C. Girardeau	Mo.	3	
105	David Stiles	Union	Franklin	Mo.	3	
106	Thomas H. Ford	Payson	Adams	Ill.		
107	E. Macomber	Meadville	Crawford	Pa.	12	Raised \$10 for H. Mis.
108	John B. Graham	Liberty	Izard	Ark.		
109	B. Hawkins	Liberty	Izard	Ark.		
110	Otis Briggs	Ag't in Mid. and	South'n States			

111	Lewis Leonard	Agent		N. Y.	12	Sup. by Convention.
112	E. W. Freeman	Strongsville	Cayuhoga	O.		
113	— Wheeler			Ill.		
114	H. J. Hall	Mongoquinon	La Grange	la.	4½	This bro. with the 2 following, were under a jt. commission of North. la. Miss. Soc.
115	Hiram Perkins	Johnson	Noble	la.	3	
116	Levi M. Mack	Orland	Steuben	la.	3	

MISSIONARIES OF AUXILIARIES.

N. B. Where appropriations are made to assist churches in the support of their pastors, they will be reckoned as missionaries.

1. *The Baptist Convention of the State of Maine.* 4. *The Baptist Convention of the State of Massachusetts.*

No information has been received.

2. *The Baptist Convention of the State of New-Hampshire.*

NAMES.	FIELDS.
118 P. Richardson,	Agent,
119 E. Magregory,	Conway,
120 S. Cooke,	Hampton Falls,
121 P. Chamberlain,	Coos Co.,
122 D. Mattison,	2d Meredith,
123 S. C. Gilbert,	Stratham,
124 P. C. Himes,	Wilmot.

Appropriations have been made to eight other preachers.

3. *The Baptist Convention of the State of Vermont.*

133 E. Mitchell,	Eaton & vic'ty, L. C.
134 P. Powell,	Hatley, " L. C.
135 J. Baldwin,	Barnston, " L. C.
136 S. Davison,	} Danville Association.
137 D. W. Burroughs,	
138 S. G. Kinne,	
139 E. K. Bailey,	
140 I. Ide,	
141 S. Combs,	} Barre Association.
142 B. Willard,	
143 S. Root,	
144 L. Kimball,	
145 L. Colver,	
146 — Blood,	
147 J. Parker,	
148 A. Arnold,	
149 J. P. Huntington,	
150 — Blodget,	

Appropriations were made to eight.

151 Burlington,	155 Felchville,
152 Charlotte,	156 Plymouth,
153 Cavendish,	157 Middlesex,
154 Danby,	158 Winhall.

159 D. Wright,	W. part of the State,
160 S. T. Adams,	Sudbury,
161 H. Marchant,	In Barnstable Ass.,
162 R. F. Ellis,	West'fd & Belchr'tn.

[The following were assisted as pastors.]

NAMES.	FIELDS.
163 N. G. Lovell,	Amherst,
164 G. J. Carleton,	Andover,
165 J. Glazier,	Athol,
166 J. Walker,	Barre,
167 O. Wing,	2 Beverly,
168 J. Furbush,	Bellerica,
169 C. Benson,	Dartmouth,
170 A. Morse,	Fitchburg,
171 N. B. Jones,	Hardwick and Ware,
172 W. Munger,	Holland,
173 W. Burlingame,	Hingham,
174 J. Greene,	Leicester,
175 M. Harrington,	Leominster,
176 A. Haynes,	Medway,
177 F. A. Willard,	Newton,
178 H. C. Combs,	Norton,
179 L. Fay,	South Orange,
180 J. Holbrook,	Scituate,
181 W. Glover,	Spencer,
182 W. A. Graves,	1st Springfield,
183 P. Brackett,	2d Springfield,
184 I. B. Broomer,	2d Sutton,
185 A. Fisher,	Swanzy,
186 H. Clark,	Taunton,
187 J. Barnaby,	Townsend,
188 I. W. Parkis,	Tyngsboro,
189 O. Converse,	Westboro,
190 L. Rice,	Whateley,
191 W. Cooper,	Winchester,

[Appropriations to churches.

192 Belcherstown,	
193 Chelsea,	Supply'd by Students,
194 Gloucester Harbor,	" Licentiate,
195 East Granville,	" Students,
196 Marshfield,	

197 N. Marshfield
 198 Northfield,
 199 East Randolph, Sup. by Students,
 200 Rowe,
 201 Royalston,
 202 2d Colerain,
 203 2d Reading, " Licentiate,

5. *The Baptist Convention of the State of Rhode Island.*

The latest account from Rhode Island is only from April, 1837.

204 J. Waterman, Westerly,
 205 D. W. Phillips, Lime Rock,
 206 J. S. Dill, New Shoreham,
 207 B. Miner, Woonsocket,
 208 D. Bennett, Richmond,

209 B. C. Grafton, Wickford,
 210 Z. Tobey, Bristol.

6. *The Baptist Convention of the State of Connecticut.*

211 G. Hippen, Ag't and missionary,
 212 W. Bentley, Missionary.

[The following churches were assisted either in sustaining pastors, or in obtaining supplies.]

213 Colchester, 220 Lisbon,
 214 Tariffville, 221 Bozrah,
 215 Killingworth, 222 Tolland,
 216 North Haven, 223 Strafford,
 217 2d Middletown, 224 E. Windsor,
 218 3d Ashford, 225 Hampton.
 219 Marlborough, 226 Hadlyme.

7. *The Baptist Convention of the State of New-York.*

APPROPRIATIONS.

227 John S. Whiteman,	Amsterdam,	Montgomery,
228 Samuel B. Willis,	Athens,	Greene,
229 Joel W. Ney,	Attica,	Genesee,
230 Absalom B. Earle,	Auriesville,	Montgomery,
231 William W. Smith,	Batavia,	Genesee,
232 E. B. Sparks,	Bainbridge,	Chenango,
233 Pliny Sabin,	Blood's Corners,	Steuben,
234 W. W. Parker, H. Taylor,	Byron,	Genesee,
235 A. Thorp,	Bristol and Naples,	Ontario,
236 Thomas Stokes,	Cairo,	Greene,
237 Marvin Allen,	Canandaigua Village,	Ontario,
238 R. P. Lamb,	Clinton,	Oneida,
239 H. H. Haff,	Corinth,	Saratoga,
240 Henry B. Ewell,	Dunkirk,	Chautauque,
241 A. Thorp,	First Canandaigua,	Ontario,
242 H. H. Haff,	First Greenfield,	Saratoga,
243 E. B. Sparks,	First Guilford,	Chenango,
244 Archibald Wait,	Fort Edward,	Washington,
245 U. B. Miller,	Geneva,	Ontario,
246 James Amner,	Hamden,	Delaware,
247 Daniel M. Root,	Howard,	Steuben,
248 J. S. C. F. Frey, & J. Seger,	Jamaica,	Queens,
249 Asahel Chapin,	Jamestown,	Chautauque,
250 James Cleghorn,	Kempville,	Niagara,
251 Alanson Draper,	Lansing and Genoa,	Cayuga,
252 Henry Topping,	Leesville,	Schoharie,
253 D. Morris, J. W. Olmsted,	Little Falls,	Herkimer,
254 Noah Barrell,	Lockville,	Wayne,
255	Malta,	Saratoga,
256 O. H. Reed,	McDonough,	Chenango,
257	New Berlin village,	"
258	Parish,	Oswego,
259 David W. Gifford,	Phoenix,	"
260 Horace Jones,	Pompey,	Onondaga,
261 Philo Forbes,	Sandy Creek,	Oswego,
262 A. Osgood, J. Beetham,	Saugerties,	Ulster,
263 Harley Miner,	Second Walworth,	Wayne,
264 James Amner,	Second Franklin,	Delaware,
265 W. F. Purinton,	Second Solon,	Cortland,
266 David B. Crane,	Sidney,	Delaware,
267 David B. Crane,	Sidney and Unadilla,	"
268 David Dusenbury,	S. Butler and Savanna,	Wayne,

269 Thomas Durfee,	Tompkins,	Delaware,
270 — Short,	Villanova,	Chautauque,
271 Philander Taylor,	Wappassena,	Tioga,
272 Moses Rowley,	Waterloo,	Seneca,
273 W. T. Boynton,	Westfield,	Chautauque,
274 George Lyle,	Wilna,	Jefferson,
275 Tracy Scott,	Wilson,	Niagara.

APPOINTMENTS.

<i>Missionaries.</i>	<i>Fields of Labour.</i>	<i>Weeks.</i>
276 Joseph W. Parker,	Susquehanna, Bradford, and Luzerne counties, Pa.,	52
277 William Groom,	Johnstown, Gloversville, and vicinity,	52
278 William M. Fay,	Northern counties, New-York,	52
279 Samuel Messenger,	Jackson and McKean counties, Pa.	52
280 Varanes Bemis,	Cataaugus Association,	52
281 Bartimus Braman,	Chautauque Association,	52
282 Samuel Davison,	Oswego county,	60
283 Absalom B. Earle,	Auriesville, Fonda, Fultonville, and vicinity,	52
284 Emory Curtis,	Lancaster, Clarence, Williamsville, and vicinity,	52
285 James Clarke,	Potter county, Pa.	26
286 Ashna Lawton,	Lyme, and vicinity, Jefferson county,	26
287 William H. Turton,	West part of Orange county, and vicinity,	26
288 James Mallory,	Otsego Association,	26
289 John B. Chase,	Canistota River Association,	26
290 Abraham Williams,	North part of Oneida Association,	13
291 A. Sherwood,	South Virgil, and vicinity,	13
292 Pliny Sabins,	West side of Canandaigua Lake,	13
293 Samuel Gilbert,	Tonawanda Station, and vicinity,	7
294 Martin Colman,	" " "	6

8. *The Baptist Convention of the State of New-Jersey.* ofries of this convention; the latter, paying one third of their salaries. Also,

295 P. Simonson, Agent,	316 James Leman, 317 H. Headly.
296 E. Sexton, Mannahawkin,	
297 T. Barrass, Scot's Mountain,	12. <i>The Northern Ia. Baptist Missionary Society.</i>
298 J. M. Carpenter, Schooley's Mountain,	Three missionaries placed above with those of the parent society, as they received a part of their support therefrom.
299 J. Jones, Cape May,	
300 C. Brinkenboof, New Foundland,	
301 W. Shepperd, Port Elizabeth,	
302 D. P. Purdun, Squan.	

[*Appropriations made to eleven churches.*] 13. *The Franklin Baptist Home Missionary Society, Missouri.*

Four missionaries placed above for the same reason, as given in the last.

N.B. The following are auxiliaries, whose object it is to supply the parent society with funds. Some of them also select missionaries from those appointed by the parent society as correspondents.

9. *The Baptist Convention of the State of Pennsylvania.*

314 E. Going, Agent,	14. <i>The Youth's Dom. M. S., N. Y. City.</i>
315 G. Higgins, Missionary.	15. <i>The Youth's D. M. S. Brooklyn, N. Y.</i>

10. *The Missionary Society of the Rocky River Association.*

No information has been received.

11. *The Baptist Convention of the State of Illinois.*

All the missionaries of the Parent Society in this state, (see above) are missionaries.

MISSIONARIES OF SOCIETIES NOT AUXILIARY.

1. *The Baptist General Association of Maryland.*
- 2 Two Missionaries.

2. *General Association of Virginia.*

3 V. M. Mason, General Agent,
 16 Thirteen Miss'ies, Below Blue Ridge,
 18 Two do In the Valley,
 30 Twelve do In Western Va.

3. *The North Carolina Baptist State Convention.*

31 R. Jacks, 34 E. Philips,
 32 G. Douglass, 35 A. Shattuck.
 33 W. J. Finlay,

4. *South Carolina.*

The convention of this State employ no missionaries. The desideratum however is partially supplied by the associations, most of which are missionary bodies.

From them we have no information.

5. *The Baptist Convention of the State of Georgia.*

37 Two missionaries. Several associations employ missionaries from whom we have not heard.

6. *The Baptist State Convention of Alabama.*

38 H. Holcombe, } Agents.
 39 B. S. Fant, }
 40 H. W. Hodges, 42 — Girson,
 41 T. Atkinson, 43 — Taliafero.

7. *The Baptist Convention of the State of Mississippi.*

44 One missionary. Besides the convention, which is in its infancy, there are in Mississippi, five Baptist societies which send out missionaries, what number we are not informed.

8. *Louisiana.*

There is a missionary society in this State from which we have not heard.

9. *The Baptist Convention of the State of Tennessee.*

45 C. Taliafero, }
 46 R. H. Taliafero, } East Tennessee.
 47 J. Selvidge, }

48 N. Cate,
 49 R. Williams, } Middle Tennessee.
 50 J. Bond, }
 51 O. Dodson, }
 52 L. Halliburton, }
 53 I. R. Edwards, }
 54 M. T. Spann, } West Tennessee.
 55 I. Browning, }
 56 J. C. Martin, }
 57 D. Gordon, }
 58 J. G. Hall, }
 59 G. Stovall, }

10. *The Baptist General Association of Kentucky.*

No report received.

11. *The Ohio Baptist Convention.*

60 H. Johnson, agent.
 61 O. Owens, 69 R. W. McGowan,
 62 E. Frey, 70 S. Burnes,
 63 P. Derry, 71 L. Culver,
 64 R. H. Sedwick, 72 L. M. Mack,
 65 J. Gabriel, 73 B. White,
 66 A. Waters, 74 J. Stearns,
 67 R. Berkley, 75 W. Spencer,
 68 H. Burned, 76 W. Stone.

12. *The Baptist General Association of Indiana.*

77 T. Hill, jr., is agent and missionary,
 78 T. C. Townsend, 80 John Eaton,
 79 W. Stancil, 81 W. T. Scott,
 82 J. Crabbs, } In connexion with
 83 R. Coffey, } the Amer. Bap. Home
 84 N. Richmond, } Mission Society.

13. *The Baptist Convention of the State of Michigan.*

85 John Booth, agent, supported by the A. B. H. M. Society.
 86 T. Y. R. Jones, 88 S. Goodman,
 87 S. M. Rice.

[There are also domestic missionary societies in Upper Canada, Lower Canada, and Nova Scotia. Of the two former, we have no account of their missionaries; of the latter, see appendix A.]

SUMMARY.

From the above it appears that this society and its auxiliaries, have had 317 missionaries in the field, during the whole or parts of the year. To these we might add 88 appointed by religious bodies, not auxiliary, making 405 in the denomination of whom

we have definite information.* The true number is much greater, but how much, we have no means for ascertaining. We are happy to witness a very decided improvement in the statistics of our auxiliaries. Yet as some of their reports are quite imperfect as to the results of labour, the following pages will relate exclusively to the operations of the parent society. For the success of auxiliaries, and the amount of their labours, see appendix B.

The parent society then, have had under their commission, 116 missionaries. These have been scattered through 17 States, Territories, and Provinces; and have supplied with the word of life, 237 churches or congregations, besides attending numerous protracted meetings, associations, and the like, and making wide preaching excursions through wild and destitute regions. By comparing the present with the list of the last year, it will be seen, that acting under our cautionary resolution, the names of 31 brethren have disappeared, while the number of those newly commissioned, is not sufficient to fill their vacancies, showing a decrease of 13. Thus, at the very moment when every consideration, which should influence a pious mind, seemed to call for enlargement, for want of means, the committee have been obliged to contract their operations. Yet, in another point of view, the comparison is more pleasing. The aggregate number of years they have laboured is a fraction more than 81; have travelled 82,343 miles, and preached 11,840 sermons. In this statement, as well as in those that follow, we have made some allowance for the imperfection of our returns.

RESULTS OF LABOUR.

On this subject, we profess to speak only of the visible and more tangible; and here confining ourselves to a few points, leaving the secret influences that may have insinuated themselves into the hearts of the people, the perfecting of the church in knowledge and the deepening of her piety, the public blessings that may have been secured, or calamities averted, to be revealed in the last day. The schoolmen's adage, that "the unknown of the universe is more than the known," is applicable here. Yet God has shown us enough to quicken our faith and to enkindle our joys—joys such as angels feel when they behold sinners bathed in penitence, first looking to the Lamb of God. Our missionaries have universally encouraged Sabbath schools, and have had a large number under their supervision, embracing probably, not far from

*Though we have entered into an extensive correspondence with brethren in almost every State in the Union, we cannot flatter ourselves that our information approaches anywhere near to perfection. Yet it is the best that could be obtained. If any have objections to becoming auxiliary, a thing about which we are not solicitous, only as it may promote the mutual interests of the parties, and advance the Redeemer's Kingdom, they cannot, we think, hesitate to furnish us with their minutes, or even with written information.

5000 scholars. Bible classes are quite common, and are of great service in preparing the more advanced pupils for teachers. The temperance cause has received their hearty support, and nearly all mention having delivered addresses. Societies exist in most congregations, usually in connexion with other denominations, as it is found that a common foe can more successfully be met and repulsed by united phalanx. The total abstinence principle is rapidly gaining friends. Too much emphasis cannot be laid upon the importance of this institution, as an auxiliary in promoting the spread of the gospel and the salvation of men. The number of brethren in whose ordination our missionaries have assisted, is 13, and of churches in the constituting of which they have been concerned, is 29. They have received to the fellowship of the churches, 2139 persons, viz.: by baptism, 1431, and 708 by letter. A number of churches much greater than the previous year, have enjoyed seasons of special refreshing. Many hundreds have been hopefully converted, who have not yet publicly professed Christ, or have been baptized by the associates of our missionaries. One of them, for instance, has laboured in protracted meetings, where there were more than three hundred, in the judgment of charity, converted, of whom he baptized none.

REVIEW OF FIELDS—EPITOME OF CORRESPONDENCE.

It is delightful to contemplate the results of christian labour as a whole, and to dwell on the great principles that may be deduced from the facts that have been developed, yet the detail of those facts is not less satisfactory, and is calculated to make even a deeper impression on the minds of the many. The mention of a revival of religion, a most glorious event, importing that many souls have been made meet for heaven, may not awaken that peculiar sensation of joy in the pious heart as the circumstantial relation of the work of the Spirit in effecting the eternal rescue of one sinner. The reason is, a particular is always more impressive than a general view. But to such minuteness, our limits will not allow us to descend. We can do but little more than point to the different fields of labour in their geographical order, and occasionally allow a missionary to speak in his own language.

1. We commence with *Pennsylvania*, where we have had two missionaries, one at Alleghanytown, opposite Pittsburgh, and the other in Crawford, Erie, and Clearfield counties; both west of the mountains.

Brother William Shadrack, of the former place, represents the church, which had grown up principally under his labours, as having passed through severe trials, resulting in the loss of some members. Their unhappy state led those who loved the cause to cry earnestly to God. "About the commencement of the new

year," he remarks, "it was agreed to hold a continued meeting. The first week was occupied in social exercises altogether, and the brethren seemed to draw consolation from the fountain of life. We were humbled that we might be exalted.

It was not long before we perceived, together with an increased fervor among the members, some indications of the Spirit moving upon the great deep of the heart of sinners. The anxious were invited forward for prayers. One solitary person came on the first invitation, after that another, and still another, till we had nine or ten weeping, mourning souls together, anxiously inquiring what they must do to be saved. He that wounded healed them; He that slew them, gave them life. Glory to his name!"

Their meeting continued each evening for four weeks, with increasing interest. Two persons that came there on a visit to their friends, returned, having found Christ. Fourteen have been baptized.

Our brother Shadrack, it is understood, leaves his present charge at the close of his year, and is to be succeeded by a young brother of less family, the whole of whose support the church will assume—an end which the committee wish in every case to see attained.

Brother Edward Macomber has occupied a wider field. One fourth of his time was spent in Meadville, an important town, and the seat of a college, under Methodist control. The Baptist church is "weak, and the cause rather low." "Feeling," says he, "an ardent desire that the little band might have something to encourage their hearts and strengthen their hands, I thought it might be profitable to attempt a special effort in the village before I left." The result is not yet known. Since the last August, he has preached about 130 sermons, besides his regular Sabbath appointments—attended the constitution of two churches, and baptized twelve persons—has a Bible class, and flourishing Sabbath school. Besides, he has laboured in five protracted meetings, in which it has been estimated that more than one hundred souls were converted, of whom forty or fifty have been baptized, by the pastors of the respective churches. A paper signed by the officers or members of five churches, applying to the Society for his re-appointment, says, "that the destitution in those western counties is very great, and the calls for Baptist preachers many and urgent, but none to answer;" over which state of things, they have wept, and now earnestly beseech of the Committee to grant further assistance. This is doubtless a field rich in promise.

In this State, we are happy to say, a convention was formed about the time of our last anniversary, with a design of superseding the two missionary societies that had existed, by combining both in one. These societies, though dead, yet live, and will live for evermore in grateful recollection. One of them enjoyed

the labours of the devoted Eugenio Kincaid, now of Burmah, as its first agent and missionary. Within the space of four years, previous to his embarkation to a pagan land, in 1830, "he travelled," says their report, "more than 20,000 miles, exploring our State and preaching in its most destitute and dreary regions, and in some instances, where the feet of him that bringeth good tidings, had never before been seen." During his connexion with it, he seems to have been the life of the institution; he loved the cause, he loved the souls of men wherever found; and when he heard his Master say "go yonder," he conferred not with worldly considerations. Bidding adieu to the rugged scenery of the Alleghanies, and the lovely vales where the Susquehannah "rolls her waves of blue," he goes as the ambassador of the King of kings, to sound an alarm in the ear of the golden city, and baptize her penitent sons in the waters of the unconsecrated Irrawaddy. Recollections like these should fire the bosom of the Home Missionary and of his supporters. The work of saving souls is one; as noble zeal, as ardent love, as eminent sacrifices, as indefatigable toil, may be exhibited, and as glorious a crown won, here among the perishing millions of our native soil, as in any clime beneath the whole heavens!

2. In *Delaware*, our brother Charles W. Denison is our only missionary. For two years he has laboured with gratifying success, as pastor of the Second Baptist Church in Wilmington, with which office for the last six months, he has associated the duties of a missionary agent in that State. In a late communication he says, "The more I have travelled down the region between the Delaware and Chesapeake bays, the more I have been astonished and appalled at the moral destitution. I found to my grief that the half had not been told me. I never before felt the full force of the appeals for aid which I have formerly published for Home Missionaries. Oh! it would have made your heart ache to its core to see what I saw, and to hear what I heard."

"I do not say this reproachfully of our churches, scattered in Delaware and on the eastern shore of Maryland and Virginia, for I love them as vines of my Redeemer's planting. But it is mournful to gaze on their weakened and decaying condition."

'Some, alas, we fear are blighted;
Scarce a single leaf they show.'

"Of these churches there are about ten, with half that number of pastors, and about eight hundred communicants. Some of them enjoy preaching once a month, and some not so often. They are generally opposed to all benevolent institutions; yet, there are pleasing exceptions in individual members."

At Summit Bridge a meeting house was given to our brethren the last summer; another at Dover, the capitol, was put at their disposal by the liberality of Presbyterian friends; at Milford, and the county adjoining Maryland, the pulpits of some opposing

brethren, have been opened to an aged brother, whom Providence seems to have pointed out as a future labourer in those parts. He will need help from the Home Mission Society. At New-Castle, the county town, our missionary recently baptized, "after intermission of the ordinance for more than twenty years." We anticipate the happiest results from the occasional tours of our brother, and regret that he should be left to labour so nearly alone.

3. In *Maryland*, the society has had two missionaries, brother G. F. Adams, in the Calvert-st. Church, Baltimore, and brother J. Mettam, at Pikesville. Of the former place, brother A. says, "the movement is still onward though slow. Prayer, I trust, will prevail in our behalf, and we shall yet see the work of the Lord prosper in our midst." He has laboured most industriously, preached, visited, exhorted, in season, out of season, but in a soil that has not cheered him with much visible fruit. We have admired the perseverance of our brethren there, and cannot but send up the ejaculation in their behalf—Oh that God would rend the heavens, that he would come down for their help!

Brother Mettam, though, much to his grief, trammelled by a worldly occupation, has burned with a zeal that would not allow him to hold his peace. He has extended his travels five or six hundred miles, distributing tracts, visiting the sick, attending funerals, and proclaiming the glad tidings of salvation. Among those whom he has baptized, we find particular mention made of Martha, daughter of the late Dr. Price, missionary to Burmah.

In *Maryland*, there are a few Baptist churches, (some of these possessing a kindred spirit with those mentioned in *Delaware*,) scattered amid a population of five hundred thousand. The number of their ministers, favourable or unfavourable to christian effort, probably does not exceed twenty. Here popery exerts her most ripened, and therefore pernicious influence. What she would everywhere do, had she the power, may be inferred from the fact, that bringing infidelity to her alliance, she has prohibited the use of that hated book, the Bible, in the public schools of Baltimore.

4. *Virginia*. One of our missionaries, Brother Gear, has laboured a part of his time in the bounds of the Parkersburg Association, along the Ohio river. In this region, in times past, such has been the destitution of Baptist privileges, that not a few whose prepossessions were in favour of our sentiments, were reduced to the alternative to unite with pedobaptist churches, or with none at all. As opportunity has presented, those who were not effectually wonted away, have betaken themselves to the people of their first choice. The number of such within a few years, is estimated at one hundred! This demonstrates the importance of sending the gospel to those scattered in destitute places.

Prodigal's Return.

On the last Saturday in March, our missionary and others, had been invited to the dedication of a meeting house in Parkersburg, and though on account of the painting, this service was deferred, it was an occasion of uncommon interest, rendered especially so by the return of a wanderer to his father's house and people, in the person of F. H. J——, once a student at Hamilton, a Baptist preacher for fifteen years, and the latter part of the time, a member of the church in Utica, N. Y. With his mind disaffected on a subject that then agitated the churches, he went to Ohio and commenced his attack on the absurdities of hyper Calvinism, and soon found himself a preacher of the doctrine of universalism. For nearly a year previous to his return, the power of conviction had palsied his tongue, and now, after many a painful struggle, he made full renunciation of his errors, accompanied by such penitent confession, as gained for him a cordial admission to the church. The interest of the occasion was heightened by the providential presence of two of his brothers from a distant State, whose cup was full at the restoration of one, for whom a pious anxious mother, as well as brothers, had so often bowed before the throne of grace. This is life from the dead !

5. In *South Carolina*, Brother William Nolen has been employed. This field has been the districts of Marion, Horry, Georgetown, and some few visits through the low parts of North Carolina. "I have," says he, "laboured incessantly, travelled twenty-eight hundred miles, encountered many hardships, and not a little opposition, preached three hundred and sixty-nine sermons, received twenty by baptism and eleven by experience, assisted in the ordination of three ministers, and in the constitution of one church, established three Sabbath Schools, and done something in the temperance cause. I have recently laboured in seven protracted meetings, at which sixty-one were baptized by my fellow labourers. The Lord has done great things for us, whereof we are glad."

6. In *Mississippi*, the society has had one missionary only, Brother John Micou. He removed from an interesting circle of brethren in Virginia. He now finds himself almost alone in his sentiments as to effort for the spread of the gospel; indeed, so strong is the anti-mission prejudice, that a regard to his own usefulness, required him to dissolve his connexion with the society, though it subjects him to the necessity of labouring at a mechanical trade. Yet he meets with some encouragement. "Since writing you," he remarks in June last, "I have visited a settlement about 30 miles distant, in the northwestern corner of the county, (Winston) where I found some sixteen or eighteen Baptists, who had been there about a year, and had not heard a preacher of their own faith! They were an intelligent and interesting

people." At their request he afterwards visited this "little band of disciples in the wilderness," to constitute them into a church. He has baptized one and received about 20 by letter to the churches to which he ministers. His congregations had greatly increased. His churches seem no more willing to support their pastor themselves than to have others do it for them, as he had at the time of writing, "received but one dollar for preaching since he left Virginia."

7. Our missionary corps in the State of *Ohio*, has been seventeen, besides those of the Rocky river association, who drew a part of their subsistence direct from this society. Their names and locations will be found by reference to the tabular view. Our brethren here have not been favoured with any remarkable displays of divine power on their congregations the past year, yet they have been most laboriously and profitably employed. They have not been idly waiting for the favouring breeze, but "toiling," trimming their sails, putting every thing in readiness, they have cried "sweet spirit, come." In Ohio the Baptists are undergoing a rapid *transition*, and the last year the improvement has been seen, we may say, principally, in the erection of meeting houses. They are abandoning their first rude piles, which perhaps stood remote from the body of the people, and are rebuilding in the towns and villages.

Our correspondent at Franklin, northern part of the state, thus writes: "With reference to the Baptist cause in this vicinity, I think it is on as good a footing as that of any other denomination, and I have no doubt that in a few years, with the common blessing of God, it will hold the most prominent place in the public mind. As an evidence of the growing prosperity of the Baptist cause in this vicinity, I can now count within the circumference of thirty miles, eight places of worship, which have been erected within less than three years. Most of these houses are very convenient, and not less than one half of them are made of the best materials, and would not be a disgrace to an eastern village or city."

Our brother stationed at the places named below, on the border of the Lake, writes: "We feel that the Lord is indeed with us, and does hear prayer. Our influence as a church is greatly increased, our congregations are respectable, solemn and very attentive to the word of truth, and considerably increased in numbers, both at Avon and Dover. The reverse in worldly affairs which we are experiencing, has a happy effect on the piety of the church."

Brother Wares has travelled somewhat extensively in the northern counties of the state, towards the borders of Michigan. His report is such as to send a thrill of joy through the heart of every contributor to the society. "I shall," says he, "ever remember with humble gratitude to God, the unspeakable privilege I have enjoyed, in being permitted to bear the glad news of a glorified

Saviour to those who have not heard the sound of the gospel from a Baptist preacher for many years, which privilege I could not have enjoyed but for the beneficence of your committee. Could you have witnessed with me the falling tear, and have heard the heart-felt expressions of thankfulness to God, that he had beheld their low estate and directed a missionary that way, you would have felt all your toils abundantly requited."

One of the happiest achievements in this state has been effected at Massillon—a place where "infidelity had triumphed. The disciples of Owen had established themselves upon their broad and abominable *community* system, and given the place a notoriety for immorality, which it will take years wholly to remove. I found many of the people, says Brother Sage, opposed to infidelity, and most of them were willing to have christianity introduced. They have helped me nobly in building our meeting house, and I think morality, if not religion, is rapidly gaining ground."

One of our preachers, Brother Hughes, speaks and preaches only in the Welch language, to his own countrymen, of whom there are twelve or thirteen settlements in Ohio. He is said to be a man of great eloquence and power.

There is yet much to be done in Ohio. Of the seventy-five county seats in that state, not more than thirty have Baptist churches in them. And of their *three hundred* churches, not fifteen, probably, enjoy, each, the undivided labours of a pastor! There is abundant encouragement here for missionary effort. Every handful of seed now sown, will yield bushels.

8. *Indiana* has a multitude of Baptist churches, *all* of which are small and feeble, and not a few opposed to the very things that would give them vitality and growth. Their preachers, of whom there is a very good *numerical* supply, are not supported, nor do they generally devote themselves exclusively to their holy calling. The Society has had twelve in this field the past year. They have all been doing good, though none have met with any signal encouragement, unless we except Brother Morey, of Madison. Light is spreading, some souls are converted, and the character and views of the churches and ministry are improving. The following extract we give, not to chill the ardour of any, but to show the need of more efficient action. From Brother Matthews:

"While God is riding forth in the chariot of his gospel, from conquering to conquer, through the length and breadth of the land, it would be but natural to expect that we were sharing in the same divine blessing. But for some reason, this state has not to any considerable extent, been privileged with revivals of religion. Whether the cause is to be found in the state of the ministry, their hands confined, their knowledge stunted, their affections drawn downward, the natural result of their condition, or

which is worse, the character of their preaching, I am not able to say ; or whether the difficulty lies in the churches, who have but few prayer meetings, and these but thinly attended ; but few Sabbath schools, and these badly managed ; but very little done for any benevolent institution, and in many churches every thing done against them, even to the exclusion of members who would favour them. What can be expected in such a state of things ? Intemperance and gambling, and licentiousness and Romanism, and infidelity, roll in deadly waves over this great valley, and threaten to sweep away even the embankments that christianity has thrown up. If the Home Mission Society do not come to the aid of Indiana, in a much larger degree than she has done, all our hope in human agency is lost. I am persuaded that your system is the best ever devised, to bring about a change so desirable in our churches, but you cannot make bricks without the materials. A few devoted men are much needed."

Says another missionary, (and he had had proof of what he says,) "I am far from thinking that it is a niggardly spirit which causes the Baptists of the west to do so little in the cause of benevolence. They lack information on these subjects, which can only be supplied by the labours of an enlightened, devoted, and self-denying ministry. Such a ministry, we hope, under God, your Society is destined to furnish them. Let that once be accomplished, and we do believe, in due time, they will take the lead in every thing connected with the mighty enterprise of spreading the gospel over the world."

In the northern part of Indiana, the Secretary of an auxiliary writes, "As to the general progress of the cause of Christ in our region, I think we can say it is onward. We find an increasing desire to hear the gospel, and an increasing willingness to support it. Where the word has been preached, we hear the anxious cry, What must I do to be saved ! The Lord has blessed the labours of your Society. We have explored the neighbouring counties, and find them very destitute."

Our missionary at Richmond, about midway up the state, and near the Ohio line, is much prospered. More than two thousand dollars have been subscribed for a house of worship, the fourth part of which the strongest denomination there could not have effected three years ago. He says, I doubt whether there is a more needy field in the state. I think it is as much as fifty miles to the nearest of your missionaries. Yet there are men adapted to our wants, if they could be freed from the world, and men who would be glad to devote all their time to travelling.

9. In *Illinois*, the cause is assuming, probably, a more promising aspect than in any of the other western states. Much of its present prosperity is attributable, under God, to missionary aid, timely bestowed, and to the bold, uncompromising stand which the more liberal and enlightened of our brethren, both

laymen and ministers, early took on the subject of christian enterprise and benevolence. They perceived that all attempts to reconcile the differences between themselves and their adversaries, would prove unavailing; that they must entirely succumb, and suffer their hands and feet to be tied, or act independently on their own convictions. They chose the latter—not separating themselves from the body, yet when the interdiction of non-fellowship was passed upon them, they took it as a certificate of discharge from all connexion with those whose views were so radically different from their own, that they could not walk together. Such has been their policy. In the name of the Lord God of hosts, they raised their banner, and it has been mightily attracting adherents, both from the ungodly world, and from the ranks of those who once opposed them. They are now comparatively strong.

The whole number of labourers that are, or have been, under our appointment, is twenty-two, including our agent and two others, the date of whose commission is so recent, that they have as yet scarcely reached their fields. We can only glance at their correspondence, and give a few miscellaneous extracts.

William Spencer, in Sangamon county, has divided his labours with three or four churches, in each of which there has been some special interest, and a goodly number of baptisms. During the revival at Jersey Prairie, some of the young converts were in the habit of inviting their companions of the week-day school into the woods, for prayer and exhortation. These exercises have been blessed of the Lord, and two are said to have been converted.

John Logan, on the Military Tract, has laboured in six churches, in two of which there have been favourable appearances; in two others, meeting houses have been built, one of which is made of logs. "To get this done," says our brother, "I have had to do more and give more than any member in the church, although some of the members possess four times as much property as myself. Yet they are kind, and do something for the support of the ministry." By what rule of equality, it might be asked, does the church lay such a burden upon the shoulders of their pastor?

Brother E. Fisher has been stationed in Quincy, a flourishing town on the Mississippi river. The church is labouring under great embarrassment for the want of a better house of worship, an embarrassment which they are making strenuous efforts to remove. The place in which they now meet is, in their own phraseology, "a dirty school room," whose dimensions are only 18 by 20 feet. Through the change of times, they can scarcely proceed with their undertaking, and their hearts almost faint, lest when completed they should be unable to retain it.

"We have two promising young men," adds brother F., "in the church, who have commenced their studies with a view to the

ministry. They go to the Manual Labour School, under the care of Dr. Nelson, about five miles from this place. The success of this school has strongly suggested the expediency of the Baptists starting one on the same plan, somewhere between this and the Rock river, on the Mississippi. The plan is novel, but such as nature would suggest, where funds are limited."

Brother Moses Lemen, in Greene county, at the commencement of the year, declined a renewal of his commission. It was his intention, after the labours of an agency which he had performed, to retire for a while and improve his farm, (an entire new place, without an acre fenced or broken) for the benefit of his family. He held to his purpose scarcely a month, when he saw in divine providence, such an opening, and heard such calls for help, that he again went forth to the whitened fields. "My labours," says he, "are as follow: visited twelve churches and two associations, held six protracted meetings, one of which lasted twelve, another seventeen, and another twenty-three days, in all, *sixty-two days*, at which near two hundred professed hope in Christ, and one hundred and thirty-eight were baptized; seventy of them by myself. I have travelled more than six hundred miles, delivered more than one hundred religious discourses, helped organize one church in the town of Waterloo, Monroe county, and to ordain one minister, brother Pritchell; superintended the building of two meeting houses, organized and superintended a Sabbath School in my own settlement, and raised in subscriptions and cash, nearly one hundred dollars for benevolent purposes."

One of the meeting houses is the best in the State, with the exception of those at the Altons.

Brother Calvin Greenleaf, at Griggsville and Carthage, Pike county, writes: "The cause is on the advance. Our churches are undergoing a reform, and prejudices are giving away, and more effort is made to support the gospel. I know of but one church in this county, which, until the last year, ever raised a subscription for the support of preaching. Now it is becoming a common thing. There is also more exertion on the part of the preachers, to store their own minds with useful knowledge, and to set things in the churches in gospel order. All this has been effected through the instrumentality of the American Baptist Home Mission Society. Had there not been one soul converted immediately through the instrumentality of your missionaries, the good done is immense, and will be felt by generations yet unborn."

Brother Jonathan Merriam, stationed at Springfield, has preached 158 times, at twenty-nine different places. He has laboured in nine protracted meetings, six of which are among Baptists, and three with other denominations. He has baptized sixty-two persons, forty-eight of whom have united with the church under his pastoral care, also eighteen by letter. In this place men-

tion is made of a *Maternal Association*, the only instance which we recollect to have noticed in all our missionary correspondence. We could wish that these associations were as numerous as our churches and congregations.

Six churches in this vicinity being disowned by the old Sangamon Association, have formed themselves into a new association, called the Springfield, on enlightened and liberal principles.

"The cause of religion and of missions," says our brother, "has advanced in this vicinity, during the past year, beyond my most sanguine expectations."

Brother I. D. Newell laboured until October in Rushville, where his success was not distinguished. Since that time he has been in Bloomington, a new part of the country in the heart of the state. Here his efforts have been more blessed. After making all necessary preparations, they organized a church of nineteen members. They then held protracted meetings in Bloomington, and in the adjacent villages. The present number of the church is 68. Two or three churches have been constituted in the vicinity, and the prospect now is that in the space of twelve months from the time the first effort was made, there will be churches enough in that region to form an association.

The church in Chicago, under brother Hinton, has sustained severe losses, but they hope after this year to support their pastor.

We might continue our extracts, but the above must suffice—merely adding that several of the other brethren in this state have enjoyed refreshings from the presence of the Lord.

An event from which we anticipate much good, is a union that has been effected between this Society and the Illinois Convention—that body inviting the society to employ an agent among them, and they pledging themselves to raise enough to pay one third of all our missionary expenditures in that state. Brother J. M. Peck is the agent.

10. *Missouri*—twelve missionaries.

The cause in St. Louis, a place where the committee have expended in times past more money than at any other point, seems to be rising. The church purchased from the Episcopalians a meeting house, in the heart of the city, for \$13,000, on which three instalments have been paid. Their additions have not been numerous either by baptism or letter, yet they are acquiring a name and an influence in the city. Their pastor, brother Brabrook, is much encouraged. They will need help a little longer; but when they are once thoroughly established they will be second in importance, if they improve their advantages of position, to no church beyond the Alleghanies.

In the interior of this state the society has been unusually blessed. Some of their missionaries have laboured in revivals nearly the whole year. A great work commenced in Cooper county as

early as the month of June, under the labours of brother A. P. Williams. Brother K. Scott in that region says, under date of Feb. 10, 1838, "The revival is declining at Pisgah, Mount Pleasant, and Union. It is still in progress at Big Lick, Concord, and Mount Nebo; and is breaking out in some very destitute neighbourhoods. I have just returned from a settlement that has been one of the most wicked and destitute of religious instruction in our country, where I spent four days. On the first day three came forward and requested the prayers of God's people. Before I left one professed hope, and twelve or fourteen were anxiously inquiring what they must do to be saved. The young brethren have started several prayer meetings within the bounds of my circuit, which are regularly kept up and well attended."—There have been *three hundred and thirty-seven* baptized within the bounds of his circuit, of whom he baptized 107.

The Franklin Mission Society, an auxiliary in this state, is a very efficient body.

A good house of worship, the only Protestant one in the place, has been erected in Cape Girardeau. By a noble effort the church relieved our society from the redemption of a pledge to help them in the support of a pastor. In consequence of this relief, the committee have appointed a missionary in the county of the same name. That part of Missouri is deplorably destitute of the word of life. Some small churches have preaching scarcely once a year. In this state, to possess, the Baptists have only to enter.

11. The amount of labour bestowed on *Tennessee*, by the committee, has not been great—a circumstance which they regret the more in consequence of the numerous and powerful appeals they have received from that quarter. Brother T. Love's appointment expired about the first of August. Brother R. T. Daniel has continued through the year. He says, April 2d, "I am now on a tour of two months, east of the Tennessee river, and am preaching daily, and often of nights, to large, attentive, warm hearted effort churches, and am visiting the towns and villages.—I have passed through a few counties in the southern part of Kentucky, and find the churches in a prosperous state. In Allen county, Ky. since November, 222 have been added to five churches by baptism. All the churches I have visited are of the effort family."

We have received interesting communications from brethren Howell, Gayle, and Hall, (all of whom were once our missionaries,) and which we may notice in another place. (*See Appendix C.*) The convention of Tennessee is deserving much praise. They have fifteen missionaries, for whom we have procured a grant of 75,000 pages of tracts from the American Tract Society.

12. In *Michigan*, where twelve of our missionaries have been labouring, there was but little encouragement during the former

part of the season. Spiritual dearth seemed to accompany the ebbing of the looming wave of worldly expectation, that had borne them almost to insanity. But at length, in this state, as indeed it has been more or less throughout the land, when the unreasonable, fancied prospects of men were blasted, they began to think of securing another kind of *riches*, whose value would suffer no depreciation for ever. Since this change of direction in the current of human thought, there has been a better state of things in the churches, and some of them have enjoyed pleasing revivals. We give the following account from Mt. Clemens, signed by a committee of three brethren.

"It has been through your benevolence that the standard of the cross has been raised and kept up in Mt. Clemens. Since the commencement of Elder Booth's labours, the work of the Lord has prospered more or less every year. The first year's labour of our present pastor [S. Chase] was attended with many discouragements, yet the Lord left us not without a witness, and some souls were converted to God. Our present state is cheering; the work of the Lord is among us, and the people of God are revived. A few weeks ago our beloved pastor commenced holding protracted meetings in the neighbourhoods near the village, and the effort has been abundantly blessed. Some fifty or sixty have been hopefully converted. In one of the neighbourhoods the spirit came down like a rushing mighty wind, and almost every individual for two or three miles around shared in the blessing. Several have been baptized. We rejoice that a kind providence has, through you, sent us a man so well calculated to do good. The field is very great."

We are informed from another source, that these neighbourhoods had previously been the stronghold of an overpowering infidel influence, partially under the mask of Universalism, and that a conversion is not known ever to have occurred there before, since the settlement of the country. What an achievement this of the cross of Christ! Error in its own entrenchments cannot abide the day of God's power!

Brother Robert Powell, under date of Clinton, Michigan, 1st instant, writes: "Since I have been on my tour, I have witnessed 60 or 70 hopeful conversions—been present at the baptism of 96—preached from 4 to 10 times a week, and have knowledge of the baptism of more than 300 within the field of my operations."

Brother J. Hall, at Kalamazoo, will hereafter be supported by his church. His labours will be more confined, and his usefulness, we fear, with his hardships, which have not been few, will be diminished.

Bro. Jacob Price, at Edwardsburg, will also be supported by his church. He is the only brother in the state who speaks of an opposing anti-mission influence, yet he is surrounded by an affec-

tionate people. They have made him a "donation visit"—a token of regard peculiarly grateful to a pastor's feelings, as it indicates a personal interest in himself, as well as a love to the gospel. We mention this for the sake of encouraging the practice. Brother P. and brother Fisher of Quincy, Illinois, are the only individuals of our missionaries who mention the kindness of their people manifested it this way. Often a poor church, having but little silver or gold, may minister to the wants of their pastor in such things as they have.

Brother H. Miller occupies a most important post at Ann Arbour; the selected site for their State University. Brother Edward Hodge, at Medina, is prospered in his labours. He has established two Missionary Societies, whose object is to assist the Parent Society in sending the gospel through the west. We mention this fact with peculiar satisfaction, as it seems not to have entered the minds of our missionaries generally, or of the churches who are blessed by their labours, that such a token of their interest would be acceptable. It is hoped and expected that every church aided by us will do something, though it be a trifling amount, for the cause of benevolence; nor is there any reason why the institution by whose instrumentality, perhaps, it received its very existence, should not receive a generous portion. On this subject we are happy to say, correct sentiments *begin* to prevail.

13. The whole of *Arkansas* is an uninterrupted field for missionary labour. The State is sparsely settled, the country new, the roads rough, and the streams seldom bridged. These circumstances add much to the fatigues of ordinary missionary toil. Those who first cultivate such a moral soil are the benefactors of future generations. We have seven men now in that field—reckoning two who were appointed on condition that a portion of their salaries should be raised by an agent in those distant churches.

Brother D. Orr, the pioneer among them, is, we regret to say, labouring under the effects of disease, superinduced by excessive exertion and exposure. A wasting consumption threatens ere long to terminate his useful career. Yet such is his present zeal, so great his knowledge of the country, and such his well earned reputation among the churches, that he is an efficient and invaluable man. Under date of the 23d ult. he writes, "Since the severity of the weather has abated, I have been in the field all the time. The signs of a revival of religion are apparent in all the churches that I have visited."

Brother George W. Baines, late of Alabama, has recently arrived in this State. He says, under date of Jan. 21, "Since my arrival the church has called a meeting. Yesterday and to-day I attended, and tried to preach to the people the gospel of our Saviour, and had the pleasure of baptizing one man, who seemed

truly to go on his way rejoicing. Many of the dear saints of God manifested great gratitude that the Lord had sent them a minister. On conversing with them I have heard of several others who are desirous of uniting with the people of God, and we hope the time is not far distant when Zion will become a praise in this new but flourishing country. Many other settlements are destitute of a preached gospel." Brother B. is a young preacher highly recommended by his former acquaintances, and from whom the committee hope much.

Brother Thomas Mercer, at the time of his appointment, was labouring in an extensive revival along the borders of the State next to Missouri.

The cause is advancing, though *slowly*. Indeed it would be unreasonable to expect otherwise, without more labour.

14. *Wisconsin Territory*—a country new and scarcely defined on the map, containing a population of sixty thousand souls, enjoys the labours of two of our missionaries—brother R. Griffing on Lake Michigan, and brother A. Evans in Desmoines county, west of the Mississippi river.

The former has been stationed a part of his time at Milwaukie. He says, March 20, "I have since writing you constituted a church at Sheloyyan, beautifully situated on the Lake, sixty miles north of Milwaukie. It consists of only six members, yet few as they are, they offer to raise \$200 for my support if I will locate myself among them. About thirty miles farther north is another settlement of considerable importance, and inland there are some Indian settlements, of whom I hope to give you some further account. I have also assisted in forming a church at Southport, thirty miles south of Milwaukie, and another at Salem, twenty miles west of Southport, on Fox river. We now have five churches, and more will be constituted soon."

Our other missionary supplies two churches, and occupies four other preaching stations. He remarks, "At each of these there is increasing attention to the word, and a number seem to be anxiously inquiring the way to Zion. Upon the whole, the cause is rising in respectability and influence. On the south of the river a number of Catholics attend worship and seem interested in the cause of truth."* He is making great efforts in the temperance cause.

15. In the *Territory of Florida* we have but one missionary, brother O. T. Hammond, nor has he been there long.

Mrs. H. teaches a select number of girls in a wealthy and respectable family, for which a liberal compensation is given. The country is beautiful, beyond description. On the 26th of March

*The conversion of Catholics is so frequent an occurrence now in connexion with Baptist and Methodist preaching, that missionaries and others do not often distinguish them from common cases.—*Pioneer*.

the forest was like a botanical garden,—peaches, figs, apples and berries were growing. Nature has been lavish of her bounties ; it is a goodly country,

“ Where every prospect pleases,
And only man is vile ;”

morally so, more than intellectually. The churches even, the few there are, seem to have a lamentably deficient standard of christian morality. Intemperance is a sin of which some professed ministers even are not guiltless ; and as to benevolent effort, the doctrine seems not to be found at all in their creed. The institutions of religion are miserably disregarded. To get wealth is the absorbing business. To this one purpose, the comforts of life, as well as the means of moral improvement, often give place. It is not uncommon to see persons worth their thousands, living in log cabins without windows. The few meeting houses they have, are usually in keeping with their private dwellings—often a pile of logs thrown together, situated in a pine forest ; no doors or windows ; and for seats, rough boards.

The committee say not these things by way of reproach—only as sin is a reproach to any people ; but to show the necessity of an intelligent, pious ministry in that Territory. Such men would meet with encouragement from men of wealth and intelligence. Brother H., we believe, has made a good beginning.

16. *Upper Canada*—Missionaries seven. Between the war of the Revolution, and the war of 1812 with great Britain, a number of Baptist churches were gathered in this province chiefly by the labours of those memorable worthies, the honoured pioneers of our denomination in the central and western part of the State of New-York. Constrained by the love of Christ, they left their families, and braved the perils and toils of the wilderness, and God was with them. But in the war last referred to, these churches were mostly disorganized, and their members scattered to the winds. Within a few years, principally through missionary labour, churches have again been collected, and some of them have been visited with powerful revivals. Up to October last, every thing seemed most promising. A Missionary Society had been formed among themselves—measures were put in operation for a Literary and Theological Institution, and a deputation appointed to Great Britain to secure the patronage of their transatlantic brethren. Indeed, such was the success of the Baptist cause, that in the opinion of some, it had risen in number and strength *one-third* in two years ; but alas ! the very first breath of war—that apollyon in whose awful wake death and hell always follow, checked all this prosperity, and brought every thing to a stand. One of our brethren has left the province, and should the present troublous times continue, others will doubtless follow. But let the case turn as it may, it will be gratifying to the friends

of this Society to know, that they have been nearly identified with whatever good has been done in the province for the last few years. The following is a beautiful extract from brother Fraser's correspondence. He is a Scotchman; can preach in the Gaelic, and is situated in Glengarry, far in the interior, and near the Lower province:

"I am happy to mention, that since my last I have made a tour of pleasing recollection and delightful interest to my soul, to a Highland settlement called Osgood, about ninety miles above this place. The people, who have no minister of any kind, and who are newly settled and sparsely scattered, came out remarkably well, and heard with most profound attention. Our parting exercise was one of the most melting seasons I ever witnessed. Myself, and almost all my congregation, felt in very deed that God would dwell with men. The place, though a common barn, seemed awful as the very gate of heaven. Seeing the state of feeling to be such, though not customary among these Presbyterians, I thought I would venture on other measures. Accordingly, I proposed to meet all such in the house as were anxious to do so, for prayer and advice. In a few minutes the house was crowded, and a number apparently under deep conviction of sin. They were in tears, asking what they must do to be saved. It was at last difficult to get them away. Some professed conversion on the spot, and made application for baptism. I learn by letter that others have since found Christ, and much seriousness prevails."

On a subsequent visit our brother was heartily welcomed by all, and administered the ordinance of baptism.

In another settlement, described as having been "lately a place of extraordinary carelessness and great profligacy, chiefly peopled by Americans," his labours have been blessed. Providence opened the door for him in this manner. A young man, sick unto death, entreated his father to send for our missionary, which was done. The youth was greatly alarmed for the state of his soul. He obtained peace, and spent his few remaining days, before sinking into the grave, in warning his impenitent friends to escape the wrath to come. The change in him was so evident, his comfort so great, and his exhortations so pointed, that the whole place seemed to feel them like an electric shock. Some have already obtained hope, and much concern prevails.

Brother Winchell, the value of whose labours as agent, though much appreciated, can never be fully known in this life, has removed to another sphere of equal promise, as before observed.

17. *Lower Canada.* During a part of the past year, we have had seven brethren labouring in this province—six of whom, by agreement, are to be supported by funds supplied by our auxiliary, the Vermont Baptist Convention.

The same interruptions have taken place here as in the Upper province. Within a few years, something has been done in this province, at least, a *beginning* has been made. Several churches have been established, and some pleasing revivals enjoyed. Brother Mitchell has laboured here since 1832. At that time there were but two Baptist churches, and less than sixty members between Durham on the west, and the great wilderness on the east. Within the same limits, there are now seven churches, and three hundred and sixty communicants.

Brother Ryder, another missionary, says, "my labours have been occasionally with the churches, but most generally in the back settlements, and I trust I have not run in vain. The people in general gladly receive the word."

M. Britain, Bolton, 9th inst., writes, "Such is the moral state of society in this region of country, that the gospel must for the present be mostly sustained by missionary funds from abroad. This country, for a course of years, has been under the corrupting influence of Universalism and Socinianism. But the ground is now happily clear of them, and it is exceedingly desirable that it should be occupied by evangelical men. Until last July there was no Baptist church in this region. Long and dreary has been the dominion that Popery has held over this country, embracing nearly three-fourths of its population. Of its superstition and baneful effects, the inhabitants, and the very country itself present irresistible proof. These obstacles should stimulate, and not discourage the Christian."

The Committee have now cursorily glanced at the several fields that have been occupied by them, and they would fain hope that the churches will see sufficient tokens of the divine blessing, to encourage them to farther effort.

IMPORTANCE OF THE SOCIETY—OPINIONS OF THE WEST.

That there is a deep, and still deepening conviction in the public mind, of the importance of this institution, the Committee cannot doubt, yet they have no evidence that the subject, in all its magnitude and bearings upon the welfare, both temporal and eternal, of one of the most interesting portions of the globe, perhaps the most important that the sun shines upon, has gained full possession of the souls of but comparatively few. We would that all should take a rational view of the subject. For the consideration of the churches, we submit the following opinions. We select them from widely diverse parts of the country.

The Board of the Ohio Convention in their last report, say, "We deem it proper here to mention the substantial aid rendered to the cause in this State, by the American Baptist Home Mission Society, both in assisting the efforts of the Convention, and in sustaining missionaries of its own appointment." A brother

who has long been in that State, remarks, that the more he sees and reflects upon the subject, the more he is convinced of the indispensable importance of this Society to the west.

The following is from Indiana—"The blessings which your Society is conferring, not only upon the inhabitants of the great Valley, but upon the whole world, are incalculable. Every minister which you plant in the west, of the right stamp, is a brilliant light, spreading its influence over a wide space, driving back the clouds of error and prejudice, imparting life and energy to some hundreds, perhaps thousands of professors, whose powers before lay dormant, calling them at once into the field of effort."

From northern Illinois; J. E. Ambrose. "The Home Mission Society has been the means of much good in this part of the State. All the churches, viz; Chicago, O'Plain, 1st Du Page, Plainfield, Long Grove, Jackson Grove, 2d Du Page, Big Words, Upper O'Plain, Vermilionville, Prophetstown, Belva-dier and Juliet, have been raised up by the instrumentality of your Society." And we might add, all those in Wisconsin too.

Again, from the central part of the State; I. D. Newell. "The progress of religion in this vicinity is truly cheering, and the labours which have contributed to it, so far as the Baptist cause is concerned, have been performed, under God, by men sustained by your Society. Withdraw your aid, and the prospect is cheerless. The good done already by the Society, is immense, and none can estimate, judging from the past, what may reasonably be expected to follow."

From the Military Tract; John Logan. "The cause is advancing slowly. Whatever good has been done on the Military Tract, among the Baptists, for the last six years, has been done by the instrumentality of the Home Mission Society."

From the Illinois Convention. "During the current year, the labour of the Society has been productive of immense good to the churches, and the souls of men. Its transforming influence is now seen and felt in all our churches. Those churches, in most instances, who are able in whole, or in part, to sustain the ministry of the gospel among themselves, have been brought to this position by the timely aid bestowed by this Society. Many of the revivals have been the fruit of missionary effort, and hundreds of souls will rejoice in the kingdom of God that they were first enlightened and led to the Saviour, by the instrumentality of those men, who, had it not been for the Baptist Home Mission Society, would have been unable to devote their time to the high and sacred calling of the Christian ministry, with the zeal and steadfastness they now have done."

From Michigan; Thomas Y. R. Jones—"Upon the whole, the cause of our beloved Master is onward. In bringing this about, your Society has been an auxiliary instrument in the hand of God,

not only by its funds, but by diffusing correct knowledge of the duties of the christian church, and by presenting, through its missionaries, an example of ministerial diligence and faithfulness. Not that I would say but that, in all ages, there have been as bright, and even brighter examples than those presented in the persons of itinerating ministers of the present age, but these examples should be perpetuated and increased. And your Society has been instrumental in bringing out, encouraging and sustaining those who are desirous of following in the footsteps of the apostles."

From the Mississippi Convention,—"*Resolved*, That the rapid increase of the adherents of papal religion in the United States should engage the efforts and prayers of the Protestant community, and that we regard the American Baptist Home Mission Society as an efficient means of averting such evils as threaten our country from that source."

From the Franklin Mission Society, Missouri,—"*Thus you see that the missionaries of the Franklin Mission Society*"—speaking of a great revival beyond them—"are reflecting light beyond her own limits. Yea, hundreds of souls will tell on that great day of God Almighty, that they thank their God that he so ordered things that the missionaries were sent to them to proclaim a Saviour's love, in order that they might be saved. This missionary light, dear brother, began with the operations of the Parent Society at New-York, and is not only seen and felt in Missouri, but it shines with brilliancy in Indiana, Illinois, Arkansas, Ohio, and even in the Canadas."

We might continue our extracts to an almost indefinite length; we might allow the Baptists in New-England, and the middle, and some of the southern States, as well as the western, to speak through their Conventions and various organizations, but the sentiments of all would, in substance, be happily expressed by an extract from the late report of the New-York State Convention—that right hand of our strength,—"*They [the Home Mission Society] are engaged in a great and glorious work, in which we are utterly unwilling not to participate. By them the gospel is being sounded out through the almost entire valley of the west, and while their missionaries are enlightening the Canadas, a door is opening for them to the Republics of the south.*"

In regard to the above gratifying testimonials to the usefulness of the Society, the Committee would only say that while it excites their astonishment that so much under God has been done by so limited means as those placed at their disposal, it proves that here is a channel through which an amount of good might be effected, too great for the computation of human arithmetic, were the whole church to put forth her precious strength. When we speak of "limited means," we must not be understood to intimate

that the work has been done by invisible hands, without human effort; no, those two hundred and five* brethren who have been in the field at different times, and for longer or shorter periods, have laboured night and day—prayed, wept, endured hunger and fatigue, travelled, preached, prayed, and made sacrifices of their strength and property, to an extent which the church at large will never fully comprehend, till the day when God shall render to every man according to his works.† The Society has expended nearly *five hundred years' labour* already in this cause. But on an average since its commencement, it has received only about *eleven thousand dollars* per year, from a communion numbering—we almost hesitate to say—near half a million!

TRACTS.

One topic on which the Committee solicited information, was, how many tracts our missionaries had distributed, and what they thought of their usefulness. The distribution, it seems, has been limited only by the supply that could be procured, which, in most instances, has been quite inadequate. As to the usefulness of tracts, there is no dissent even in those parts where a few years ago they would not have been received. Those who live in cities and towns, where the question is not, What can we get to read, but What shall we select from the mass, cannot well conceive the acceptableness of a tract left by an itinerant in the cabin of the lone emigrant. Nay, if our best pastors deem it essential to ministerial faithfulness and success, always to have with them a printed colleague, ready to put into the hands of him who has been addressed on the concerns of his soul, to prolong and deepen the impression, or to leave upon the table of the visited family to recall their instructions in the hour of leisure, how infinitely more important this unobtrusive mode of access to the heart where these ministerial attentions must necessarily be, in one respect at least, like angels' visits—"few, and far between."

The Committee are happy to acknowledge the kindness of the Baptist General Tract Society in appropriating about 70,000 pages of their valuable publications for the Upper Canada mission. Also, a grant of 5,000 pages to each of our missionaries, from the American Tract Society. The last liberal grant extends to missionaries of auxiliaries, and other regularly organized bodies. It will amount in all to some six or eight hundred thousand pages!

We would also notice in this place a grant of 100 Bibles, and

* The whole number appointed since the organization of the society, is two hundred and fifty-six, of whom two hundred and five accepted, and have performed labour; the remaining fifty-one did not accept.

† We would not claim for them, *individually*, the highest degree of exertion and sacrifice, but as a body, it is believed that they are eminently devoted and laborious men.

200 Testaments for the Upper Canada missionaries, from the American Bible Society.

QUARTERLY PAPER.

The Committee ordered the first number of such a paper to be issued in February. Three thousand copies were extensively distributed in every state in the Union, but more profusely in the older states. We believe it has been kindly received, and in some instances has brought back a speedy return to our treasury. A second number will be sent forth in connexion with this report, though the whole thing is yet regarded as an experiment.

TREASURY.

On this subject we have already spoken incidentally. Our expenditures have been greater than our receipts, which leaves a balance against the Society. How much, the Treasurer's report will show. In a few instances the Committee have effected temporary loans. This they did in order to sustain the credit of the Society; yet they regard it as their duty to adjust the amount of their business by the amount of funds put at their disposal—never to incur more than a transient debt, and that to a small amount. From what quarter we shall obtain resources for the next few months, is a difficult question to determine. We hope that God will mercifully interpose. We shall be much disappointed if the present extensive revivals in all parts of the country, and the consequent increase of piety in the churches, are not followed by more generous, charitable offerings.

THE FIELD ENLARGING.

This, perhaps, should not be deemed a matter of joy, as it is already much too large for our full occupancy. Our constitutional limits comprehend North America; in this respect, there is no enlargement. But inroads are being made upon the ancient domains of the forest. When one missionary goes into a new district, it prepares the way for five more. Nor should this be a matter of regret, more than with the farmer whose soil by cultivation becomes more fertile, and demands more labour to secure his crops. But this is not all; fields hitherto inaccessible, are becoming open to us.

TEXAS.

To the inhabitants of this new country, we have not been permitted to *offer* the gospel, but they have called upon us for it. A document signed by a committee of the *only* Baptist Church in their infant Republic, holds language like the following: "It has pleased God, in his providence, to cast our lot in the vast wilder-

ness of the west. We are from various parts of your happy land. We look to you as our mother country—as a child to a parent; and present our complaints to you. Will you hear us? It is our cause—it is your cause—it is the cause of God, to which we invite your consideration.” It is further stated that there are only two regular Baptist ministers in Texas, and these are mostly occupied in the discharge of secular duties; that one half the population do not hear a sermon once in six months, and many of them have never enjoyed such a privilege since they have been in the country.

The committee regard this as a moral field that should not lie waste. The country is rapidly filling up by immigration; vast numbers of whom are doubtless mere adventurers, who are pleased with their residence only the better for its destitution of religious instruction and restraints; but some there are, who love the Lord Jesus; and among these, a very respectable proportion, it is said, of our own faith.

CAPE BRETON.

The missionary society of Nova Scotia call for help to sustain a brother in this island. It has a population of perhaps thirty thousand souls, mostly in moderate circumstances, depending chiefly for their breadstuffs on importation received in exchange for the products of their fisheries. Several Baptist churches have existed on the island, but are now in a broken and scattered state, for want of the ordinances of God's house. The pastors from Nova Scotia occasionally make them visits. A brother is now recommended to us, and nothing but the common impediment—want of means, prevents his immediate designation.

Thus, from the ice-bound coast of the far north, to the equally distant south, from the Atlantic shores to the Green Bay, and from a thousand intermediate points, the friends of truth and of Jesus, are looking to this Society. Here they fix their hope—would it were not so often disappointed! They ask for ministers of the reconciliation. Each has a special plea—religious destitution is the basis of it; and the suit is often pressed with the urgency of those who realize the exposure to death of the immortal soul!

WHO WILL GO FOR US?

Great as is the paucity of men of suitable qualifications to occupy important situations, where things have not been made ready to their hands, or whose circumstances adapt them to the itinerant service, the above question can scarcely be pronounced before you hear the voice of very many, saying—

HERE ARE WE, SEND US.

Were applications encouraged, and were it understood that

every applicant would be successful, the Committee know not to what extent their register of names might easily be swollen. We give an extract from an interesting communication received from the western association in the Hamilton Institution, this state, —a society of young brethren who purpose to spend their lives in the great Valley, dated March 24, 1838.

“Our Association at present numbers about twenty-five, many of whom are in the higher classes, and six or eight expect to leave the Institution the next fall. As to religious feeling, I rejoice to say it has been on the increase for a year past, and every brother’s heart seems to pant for the field of his labour. We meet once a month for prayer and the reading of letters from our correspondents, who are quite numerous. Every month the Macedonian cry reaches us from some quarter. Appeals to our religious sympathies are strong, but it is our fixed determination first to complete our studies. Then so great is the destitution that we scarcely know where to go. We desire therefore to be in a great measure, under the direction of the Home Mission Society.”

These brethren are anxious, immediately on leaving the Institution, to go the places of their ultimate destination, and not, as some of their predecessors have done, linger in the churches here, for want of means, till they have lost their ardour, and their connexions become so formed, that their purpose has been for ever abandoned. Here then are men who will shortly be ready to go, sons of the church, in the unwasted strength of youth, panting with noble devotion for the golden fields of the immense west. At their own charges they cannot go, nor ought they, if they could. They look to this Society, and with intense concern for the reply, ask, will you accept of us as an offering through you to Christ and our country. We have turned our backs on all the avenues of wealth; we have spent our all in making ourselves fit for such an offering; will you take us from these consecrated halls, and assist us to go forth. This question, the Society must roll back upon the churches—will you assist them? The Committee will, at least, hope so.

CONCLUSION.

Such are some of the most important facts that have been developed, in connexion with this Society, the past year. The richness of the divine blessing, though not unmingled, is most gratifying, and compared with which, the obstacles we have met, though at times they seemed mountainous, are very insignificant and worthy to be remembered only to chide our future misgivings, and to inspire us with confidence in Him whose we are, and whom we humbly attempt to serve.

In regard to the cause of the Home Missions and its compara-

tive claims upon the churches of the Lord Jesus, and upon the American public generally, there are three considerations which we beg leave to submit—we say *American public*, for every man that has an interest in the country has an interest in this cause.

1. *It has been estimated that six millions of the inhabitants of these United States are scarcely occasional attendants on the means of grace.* Some of them, it is known, are absentees from the house of God from choice; others from the circumstances in which they are placed. But the peculiar state of their feelings in either case, has nothing to do with our duty. It is incumbent on us to preach the gospel to them all, whether they will hear or whether they will forbear; nor until we have done this, or used our best efforts to do it, can we say *we are pure from the blood of all men*. No charities certainly can be more imperative on us than those requisite to give the word of life to our own countrymen. Shall a rich man in time of famine dispense his bounty to the inhabitants of distant towns, and suffer the inhabitants of his own village to perish? Would it not subject him to the suspicion of a defect in principle, were his reputation for liberality all abroad, and not at all among those objects of sympathy whose distress he must daily witness? Our own countrymen must not be passed by; they have stronger claims upon us than the people of any other country under the whole heavens. Whatever institutions, therefore, we support, and many truly there are, that have strong claims upon us, and some of these claims may be vastly more imposing in their appearance, we cannot with consistency, nor even with innocence, overlook the perishing who are in immediate proximity to us. Paul loved all men, but the burden of his heaviness and sorrow of heart was for Israel—his own countrymen, that they might be saved.

2. *No charity in modern times has been more blessed of God.* This should be regarded, in some measure, as indicative of our duty. We are aware that it is impossible to institute any comparison between the value of a sum of money and of an immortal soul, nor would we be guilty of the attempt. Nothing but the precious blood of Christ can suffice to redeem a soul. Yet God uses means in bringing men to the Saviour, and these means may sometimes, in one sense, have a value in the currency of men. We will take then a computation furnished at our hand. The expenditures of the Pennsylvania Missionary Society, before it was merged in the present Convention, were about \$15,000, and the number of souls converted by the instrumentality of the Society were, as near as could be ascertained, *five thousand*. The result is readily seen! The simple statement of this fact, with the additional remark that other similar efforts in our country have met with similar, if not equal success, is sufficient to establish our position. If not, we would ask what is

that other charity that has effected more with the same amount of means! Or is it pleaded, that though some other institutions have not effected so much in the item of conversions, yet they have done more in laying a broad foundation for glorious future results. We grant there is much weight in this consideration, and we rejoice in it; at the same time, we would ask, who, that is acquainted with the elasticity, energy of the American character—their resources and their enterprise, needs be told that in this institution too there is an ulterior object beyond the planting of churches, and the salvation of those who are brought to the faith? Glorious as this object of itself would be, we are, in accomplishing our work, necessarily laying also a broad and deep foundation for a further good, when the churches thus planted shall join the sacramental host that now is rolling the triumphs of Jehovah throughout the whole earth. Our every action here has an indirect action multiplied a thousand fold upon the rest of the world. This consideration may help us to determine what is duty, and to demonstrate that no charity is fraught with blessings more glorious, either present or prospective.

3. *We owe it to ourselves and to our posterity after us, to see that the gospel is fully and faithfully published, as this Society proposes to do it.*

Let it be remembered that the institutions in which we glory as a nation, are not guaranteed to us by any irrevocable decree—at least, that has been revealed. Should our happy country, the land of the Pilgrims, blessed with privileges excelled by none, be hereafter overrun by the profane, and become a moral waste for the growth and display of the deadliest poisons of men, it would not be without a thousand parallels in the history of the past. Judea once received the gospel, and so did every country and province on either shore of the Mediterranean, from the Levant to the pillars of Hercules. They had their churches, their bishops and their altars, as we now have. They had their Bibles and their Sabbaths, and dreamed of nothing but of their perpetuity to the end of time. But where are they now? The true light of christianity in those countries has long since been extinguished; and the followers of the blasphemous prophet and of the apostate beast, have long held those lands in dire subjection. And may we not apply the language of an apostle to our country—"thou, too, standest by faith"—by the belief and practice of those duties which the gospel enjoins? In vain, is it said, *Nay*; for the Lord God omnipotent reigneth. We ask, did he not also reign then? He saw fit in his sovereignty to chastise those that forsook him; and if we forsake him, is it not reasonable to expect that He, who is no respecter of persons, will chastise us? The Jews most confidently presumed on miraculous interposition—because they were *nominally* the people of God; but they and their city

fell! Let us, then, have no vain confidence, nor believe ourselves secure, only on the foundation of virtue and religion. Are we now beyond the approach of danger? What meaneth then, we would inquire, that reaching forth of the polluted hand of infidelity and of Romanism among us, to grasp and wrench away from them our childrens' Bibles? Has it no meaning, or is it premonitory of what may come to pass? Again, we repeat, we have no assurance that this land will not be cast down from her proud height, to a depth as low as ever was Capernaum, only in the propagation of the gospel. Our only hope, which we confess is strong, that we shall never meet such a catastrophe, is founded in the belief that our American people will be faithful to themselves and to their posterity, in this respect.

The above considerations we regard as of serious importance, and ask for them the attention they deserve.

By order and in behalf of the Ex. Com.

LUTHER CRAWFORD.

Cor. Secretary.

ABSTRACT OF THE TREASURER'S REPORT.

N. B. As all the items of our receipts have been given in the *Gospel Witness*, or the *Quarterly Papers*, (see at the end of this Report,) we shall only acknowledge the gross amounts received from states, &c.

THE AMERICAN BAPTIST HOME MISSION SOCIETY in acc't with R. W. MARTIN,
Treasurer.

		Ct.
By receipts from State Conventions, Societies, Individuals, &c.		
Maine, donations from individuals,		15 00
New-Hampshire, from State Convention,	800 87	
" T. Rand's collections,	422 89	
" Donations from individuals,	94 77	
	<hr/>	1918 53
Vermont State Convention,	160 00	
" Collections by T. Rand,	81 56	
" A church,	5 00	
	<hr/>	246 56
Massachusetts State Convention, &c.		1410 90
Connecticut State Convention,	1218 33	
" Donations from individuals and churches,	228 80	
	<hr/>	1447 13
Rhode Island State Convention,	150 00	
" Individuals and churches,	80 00	
	<hr/>	230 00
New-York State Convention,	3461 00	
" Local societies,	1167 26	
" Individuals, churches, &c.	881 20	
	<hr/>	5500 46
New-Jersey, donations from churches and individuals,		202 50
Pennsylvania, " " "		734 42
Delaware, individual donation,		5 00
Maryland and Virginia, donations from churches and individuals,		689 80

North Carolina, collections from individuals,	269 50
South Carolina, " "	138 00
(Also \$160 not entered before this account was made up.)	
Georgia, donations of individuals,	375 72
Florida, individual donation,	100 00
Ohio, collection and donations,	48 45
Indiana, individuals,	15 00
Illinois, State Convention,	69 75
" " individual donations,	30 00
Missouri, African church, St. Louis,	99 75
Tennessee, collections, &c.	12 18
Michigan, individual donation,	100 00
(Also \$83 from local societies, not entered before this report was made up.)	
Lower Canada, individual donation,	50 00
Burmah, individual donation,	30 00
Sundries, individuals' residence unknown,	277 11
Loans and Discounts,	3473 75
Balance brought from last account due society,	124 36
Balance due the Treasurer.	196 21
Total,	\$17,232 13

Dr.

To amount paid on drafts to Missionaries, Agents, Secretaries, since last Report,	13275 54
Postages, Exchanges, and travelling expenses,	300 35
Printing last Report, Quarterly Paper, engraving certificates, &c.	368 74
Rent of Office,	287 50
Loans paid off,	3000 00
	\$17,232 13

I certify that I have examined the foregoing Treasurer's account, with the vouchers for the past year, and find it correct, and that there remains a balance due the Treasurer of one hundred and ninety-six dollars twenty-one cents.

JOHN R. LUDLOW, Auditor.

New-York, 26th April, 1838.

RECEIPTS OF AUXILIARIES.

N. B. We give below the receipts of Conventions for Domestic Missions only, which are often only a moiety of their entire receipts.

1. By the Convention of Maine—unknown,	
2. " " N. Hampshire,	\$1162 72
3. " " Vermont,	632 49
4. " " Massachusetts,	2171 78
5. " " Connecticut,	531 54
6. " " Rhode Island,	1072 87
7. " " New-York, (12,057 14) of which expended in D. Missions,	7986 97
8. " " New-Jersey,	2350 48
9. " " Pennsylvania, unknown,	
10. " " Illinois.	633 27
	\$16,542 10

Hence it appears, that this Society and its auxiliaries, have received (and expended about the same) for Home Mission purposes, \$30,300 38, exclusive of loans. To which, if we add the receipts of Conventions, Associations, and Societies, not auxiliary, as near as we can form an estimate, from the data in our possession, it will show that our denomination have expended \$47,615 32, for home operations, during the past year, in this country.

APPENDIX.

[A.]

The following letter, from brother McLearn will be read with much interest and pleasure. We in the states know far too little of our brethren, and of their labours of love in the provinces to which it relates, NEW BRUNSWICK and NOVA SCOTIA. The isles of the sea are also stretching out their hands for the law of God. How encouraging this fact to the friends of Home Missions, that one half of the sixty churches in Nova Scotia were raised up by missionary labours.

“WINDSOR, N. S., April 13, 1838.

“Dear Brother,—Yours of March 1, and March 23, both came duly to hand. In reply to your inquiries, I have to say:—That the Nova Scotia Baptist Association, nearly twenty years ago, resolved themselves into a Dom. Mission Society. The Association has, ever since, continued the Mission Society of the province, and chooses annually a committee for the transaction of business. Formerly this Committee met only occasionally as circumstances demanded, but recently meetings are held quarterly, for the despatch of such business as is required. The funds of the Society are derived from trifling collections in the several congregations, which are sent on by the messengers of the churches to the Association, and recently there are a few churches which augment the funds considerably by mite societies. The amount of our funds is from £150 to £200 per annum. [*£ currency*, we presume, which is from \$600 to \$800.]

We have never had a Missionary regularly employed, but expend our funds by employing pastors of churches for a few weeks, or a few months, in travelling amongst the destitute. We are not satisfied with this expedient; we would greatly prefer engaging a few permanent missionaries, but we cannot obtain suitable men, who will consent to devote their whole time to missionary services.

We afford our missionaries only six dollars per week, and pay their travelling expenses, and we require of them to take up collections and donations as far as possible for the benefit of the funds, and account therefor to the Treasurer of the Board. Some Missionaries who are popular in some places, receive the full amount of their claim for labours. Some receive only half, and some persons in some places receive nothing.

We are extremely anxious to obtain a few men adapted to the employment, who would devote their whole time to missionary labours. Indeed, one of our most wealthy churches have passed a resolution to sustain a Missionary for a year on Prince Edward Island, as soon as a Missionary can be obtained, and probably they would be induced to continue his services.

Cape Breton is still extremely destitute of the preaching of the gospel, and we find it very difficult to obtain men to spend only a few months on the Island. Last year Mr. Richardson was employed there by us for the space of three months. There were at least five feeble Baptist Churches on the Island, and no pastor. There is one ordained Minister on the Island, a brother McGuillen, from the United States, who settled on the Island many years ago; he has a large family, and labours with his hands for their support; we are now in the habit of employing him about one-third of his time in travelling and preaching through the Island. A young man from our church, by name Philemon D. Lavers, has, within a few years decided on the ministry, and is located at Margaree, in the centre of the Island, and preaches regularly to a small congregation. He will probably soon be ordained. Much of the Island, however, is still extremely destitute of the word of life; and in many places the people would prefer a Baptist minister.

A missionary is required for the Island who would travel throughout the year, to preach the gospel to the destitute, to visit the feeble churches, to assist them in obtaining pastors; indeed he should possess the qualities of a zealous Evangelist and a ju-

ditions Bishop, and take a general superintendence of the whole Island. Such a man would be of infinite value to that Island. Such a missionary ought to have at least £100 per annum, and his travelling expenses, which would be very small; for the people would receive him as an angel, and afford him the very best accommodations they have; though in some places, potatoes and fish would be the best, with a bed of straw. Such a missionary might collect among the people one-third of his living; but not more.

You will hear with pleasure, that three promising young men from the Island are at Horton Institution, studying for the ministry, and another is expected soon. Two of them speak the Gaelic language, which is very important. The day is dawning on poor Cape Breton.

Our Board does not meet until about the 20th June, when your letters shall be laid before the brethren, and we shall be happy to hear from you again previously.

We shall be happy to correspond with you, and in our infancy to receive any counsel from you by which we may be more efficient. Our Society is rising in importance very fast, and our funds will increase.

Would it not be expedient for you to take our paper, which is published weekly under the patronage of the Missionary Society, and which combines all our missionary intelligence?

Most affectionately yours,

RICHARD McLEARN.

Cor. Sec'y. B. D. M. B.

REV. LUTHER CRAWFORD.

P. S. Of sixty Baptist Churches in this province, at least one half have been raised up by missionary labour. God has greatly blessed even the occasional visits of pastors through the destitute regions. After our Association, I will send you a report of the proceedings for the present year.

There is a Domestic Mission Society in New Brunswick. I believe they are established on similar principles with ourselves; probably their funds are larger than ours. We publish no regular report in either province. We make some remarks in our minutes.

R. McL.

[B.]

AUXILIARIES—RESULTS OF LABOUR.

In *New-Hampshire* two churches constituted; added by baptism 39; by letter 21. "The labours of our Domestic Missionaries," say the report of a Committee, "have been seasonable and refreshing in the places where they have laboured; and the small appropriations bestowed on several feeble churches, have enabled them to enjoy a preached gospel a portion of the time, and encouraged them in their further efforts to sustain the cause of Christ among themselves. Several places in different parts of the state have enjoyed very considerable refreshings from the presence of the Lord; eight new churches have been constituted; eleven ministers ordained; and more than four hundred persons added to our churches on profession of faith." These, as we understand it, are the results of *pastoral* and missionary labour combined.

The missionaries of the *Vermont* Convention have constituted three churches in Lower Canada, and baptized more than one hundred; among whom were two Methodist preachers. "The Universalist has given up his soul-destroying error, and embraced the doctrine of the Bible—the Sabbath-breaker is now found at the house of God—the profane swearer has become a praying man—the drunkard has dashed the cup of death from his lips, and is filled with the spirit of God; and many of the youth who were sporting upon the brink of ruin, are now spending their golden moments in the service of God."

In *Massachusetts*, (we derive our facts from the Report of 1837,) eleven of the churches assisted have settled pastors. Two hundred and fifty-three have been baptized. Also a number of teachers have been directed to fields in the western Valley.

The Secretary of the *New-York* Convention says—

"From the reports which have been received, it appears that at least forty-two years of pastoral labour have been performed, in fifty-four churches, located in twenty-eight different counties in this State. There have also been reported seven years and twenty-eight weeks of missionary labour performed. Of this amount three years have been expended among the destitute in northern Pennsylvania, and the residue upon those in like circumstances in this State. Making an aggregate, including the labours of the agents, of fifty-one years of ministerial labour reported and *paid for* by the Convention.

As the result of those labours, at least 12,000 sermons have been preached, 16,000 families have been visited, 520 who, in the judgment of charity, have been translated from the kingdom of darkness into the kingdom of God's dear Son, have yielded obedience to the command, and followed the example of their King in the ordinance of baptism. How many others have obtained mercy of the Lord, and have united with other churches, or who may yet be halting between two opinions, we must wait to have revealed at that day when all the jewels of the Saviour will be presented before the throne, and when the entire results of our work and labour of love will be fully delineated.

In addition to this, we have the pleasure to state that four churches have been constituted, and have received the fellowship of duly organized ecclesiastical councils."

The reports of other auxiliaries are too imperfect in their summaries, to enable us to give the results of their labours.

We most sincerely desire that every auxiliary would give us a condensed statement, containing at least the following particulars, viz:

1. The number of missionaries, and their locations. This can best be done in a table.
2. The aggregate length of time they have served.
3. The number of churches they have been instrumental in raising up, or constituting, and of ministers ordained.
4. The number of persons received by them to the churches by baptism and by letter.

Other particulars may be added, such as the number of sermons preached—of miles travelled—of pupils in the Sunday schools—of Temperance members, &c. &c.

[C.]

A VOICE FROM TENNESSEE.

The writer of the subjoined letter removed a few years ago from Virginia. His age and standing in the churches entitles his appeal to serious regard. Brother Howell, the pastor of the church in Nashville, thus writes us: "I do not know, in all this region, (out of Nashville,) a single minister who is supported by the church, or who gives himself wholly to the work, (except missionaries,) or of a single church that has preaching every Lord's day!"

MADISON COUNTY, TENN., March 24th, 1838.

Dear Brother Crawford,—I left home some two weeks since, and have attended meeting every day, preaching in the counties of Haywood, Tipton, Fayette, Hardiman, and Madison. Most of this trip I have been in company with the Agent of the Convention for this part of our State, who agrees with me as regards our present situation as a denomination. Haywood is the county in which I reside, with two other brethren, (ministers.)

Tipton County.—In the County town the Baptists have the only house for worship in the place, but no preacher in the county of our connexion. The prospect is good in several neighbourhoods to raise up churches. In this county, (Shelby,) Covington, the County town, and Randolph, situate at the junction of the Hatchie and Mississippi Rivers, are the principal towns. We have no preacher. (There are some of the Anti-Baptists preachers—or Anti-missionary Baptists of the last cast, of which I shall not speak in this letter—merely pass them by.) Memphis is the principal town in the county. Raleigh is the seat of justice. In both these places churches ought to be organized; but there is no one to do it. Fayette County has two preachers. In this county there are several churches. To the one in Summerville, the seat of justice, I preach once a month. This church is prospered. It enjoyed the services of brother N. M. Lumpkin last year, who has gone to visit his parents in Georgia. He writes that it is uncertain when he will return. This church has an amount subscribed by responsible persons, *sufficient* to build them a good brick house, which has been contracted for, to be completed this year.

Lagrange is also in this county, where there is a church and convenient house, nearly completed. Hardiman County has but one or two preachers, and one of them says he expects to go to Texas. Bolivar, the seat of justice, is the principal town in this county, where there are but three Baptists, and one of them a black man; while the other sects, at least some of them, have Societies. Notwithstanding which, the citizens have come forward and built a good brick house, thirty-six by forty-six, which is to be dedicated the first Lord's day in next month. This house is the property of

the Baptists, and they are raising a subscription for a Baptist minister to come and preach to them—from whence we know not. In this county, (Madison,) there are three or four brethren who preach, while there are several churches of respectability. In Jackson, the principal town and seat of justice for this county, the minister, I. Finley, has resigned his charge, and moves to Franklin, in Middle Tenn., eighteen miles from Nashville, leaving the Baptist church destitute. We have lost from this region by removal, J. G. Hall and I. Finley; a third is on the verge of being excluded, and I have no doubt will be; a fourth is struggling under heavy charges. I will say nothing in reference to the other counties, about which much might be said, some of which have no preachers. *But, after all, the Baptists are respectable, numerous, and influential.* With this state of things before you, I need not make an appeal for help—for men of God worthy of the confidence of the people. If this letter is not sufficient to produce deep feeling for the cause of God in this section, I am at a loss to know what can. If it is not responded to by your Society, I despair and give up. This is, it seems to me, a dying effort on my part, as I may not make another; nor need I. Some may find objections to coming to this part of the country. These objections may be real. I might select a location elsewhere more to my own liking. Yet shall I flee? If on no other principle, I can stay here just as I would in Burmah or Liberia. Cannot others do so? I hope to hear from you immediately. My address is Brownsville, Haywood County.

Yours in love,

P. S. GAYLE.

AUXILIARIES.

The Baptist denomination has always suffered for want of some bond of union obviously proper among those who hold "one Lord, one faith, and one baptism." Home missions present the least objectionable basis for such a union; and it is hoped, that, at no distant period, one spirit may animate the thousands of our Israel in efforts for their common interest, and in the noblest labours of love for the good of souls ready to perish. One leading object in the establishment of the A. B. H. M. Society, was to combine, in one sacred brotherhood, all the friends of Domestic Missions in the denomination throughout the United States. But this object has as yet received only a partial accomplishment. Apprehension has been felt in some quarters, that any alliance with this Society, though it were no more than nominal, would make them tributary, deprive them of the control of their funds, or in some way abridge their liberties. Such apprehension is entirely groundless, as will be seen by reference to the history of the Society, or to its constitution. Some auxiliaries are formed expressly for the purpose of raising funds for the parent Society; others, as our conventions, have missionary operations of their own. When their receipts are greater than their expenditures, we should suppose it would be their happiness to appropriate the surplus through a body organized for the purpose, for the benefit of other portions of the country, or when others are more needy than themselves, to divide their income.

We rejoice in the belief that the objects of this Society are becoming better understood, and as better understood, they will be more highly appreciated. We cannot but anticipate the time when Societies will exist in all parts of the land—each managing its own affairs, yet all making but *one* glorious whole.

TOO MUCH OVERLOOKED.

On Saturday morning, (at an adjourned meeting of our anniversary,) the time was principally consumed in a free conference on Home Missions. It was observed that brethren from different parts of the country thought, each, that his own section was most needy and full of promise. This arose, no doubt, from the fact that each was better acquainted with the wants of his own section, and had felt and prayed more for it. [The following interesting remarks were, by accident, omitted in their proper place.]

Brother Alva Woods, late President of the University of Alabama, said he believed it a fact, that the southwest had been too much overlooked. He thought that men of the right sort would meet with great encouragement, and would be principally supported as travelling preachers by the people and churches. There are many Baptist churches in Alabama, and but few ministers. He knew of but one man that was wholly supported as the pastor of one church! Baptist teachers are also wanted; fifty might find employment immediately. He felt a deep interest in this Society, and desired the committee to turn their attention more to the far southwest.

QUARTERLY PAPER.

AMERICAN BAPTIST

OUR GOSPEL CAME NOT UNTO YOU IN WORD ONLY, BUT ALSO IN POWER, AND IN THE HOLY GHOST, AND IN MUCH ASSURANCE—SO THAT YE WERE ENSAMPLES TO ALL THAT BELIEVE. FOR FROM YOU SOUNDED OUT THE WORD OF THE LORD, NOT ONLY IN MACEDONIA AND ACHAIA, BUT ALSO IN EVERY PLACE YOUR FAITH TO GOD-WARD IS SPREAD ABROAD

PAUL to the Thessalonians.

HEREIN IS MY FATHER GLORIFIED, THAT YE BEAR MUCH FRUIT, SO SHALL YE BE MY DISCIPLES.—JESUS CHRIST.

HOME MISSION SOCIETY.

No. II.

Mission Rooms, 118 Nassau-street, New-York.

May, 1838.

OUR—YOUR ; THE DIFFERENCE.

WHEN men have a personal interest or proprietorship in a concern, it is observable that in speaking of it, they always use the possessive *our*. Nor does the use of the possessive depend on the amount of proprietorship; however small that may be, it is still, *our*. But when they have no personal right or interest in the concern, then it is *your*. A citizen speaks of *our* country, *our* institutions, a foreigner of *your* country and *your* institutions. So of churches and societies. Wherever our interest is at all identified, we expect this language. The manner in which a member of a church or society speaks of the affairs of that community, discovers somewhat the state of his own feelings. *Your* seems distant, indicates no responsibility; *our* implies that the fortunes of that community, its joys or sorrows, its depressions or triumphs, are our own. In regard to Home Missions, every Baptist in the country has a denominational proprietorship, and not a few, a pecuniary interest which entitles them to say *our*, and we could earnestly desire that that language only should be used, and all that it implies, *felt*. If any one feels conscious that the language of appropriation is not proper for him, it is easy for him to acquire that right. An annual contribution makes an annual member. There is no one then, who may not, if he chooses, personally participate in the glorious triumphs which we anticipate from preaching the glorious gospel of the blessed God in our own country.

MEMBERS AND DIRECTORS FOR LIFE.

Of Directors, we now have ninety-eight, and of members, three hundred and one, constituted such by the necessary payments. Fifty of them were made such the last year. Of annual members, we keep no register, every contributor either directly or through an auxiliary, being a member. The number is great, and is increasing.

THE WIDOW'S MITE.

We are happy to afford our widowed sister an opportunity to speak a word of exhortation through our paper. We are thankful for her *alms*, and from the spirit her communication breathes, we doubt not we shall also be benefited by her prayers.

"Sharon, Conn. March 1, 1838.

"DEAR BRETHREN AND SISTERS—I am not my own. If not deceived, I have given myself to him who suffered and died, and rose again. I have been thinking for some time past, Lord what wilt thou have me to do? After reading sister Wade's most excellent letter to pious females, my duty appeared plain. I send thirty dollars

to constitute myself a member of the American Baptist Home Mission Society—five for the American and Foreign Bible Society—two for the Suffield Literary Institution; one for the Tract Society, and one each as advance pay for the Baptist Magazine and the Record.

"Dear Sisters in the Lord, may we feel willing to deny ourselves of some unnecessary things, that we may have the more to give for the spread of the gospel among the destitute.

"We want but little here below,
Nor want that little long."

"From your affectionate sister in the Lord,

"A WIDOW."

SURPLUS INCOME, WELL DEPOSITED.

During the late political canvass in this city, a watchman was employed to post bills about the streets. This service he could perform while on his rounds, and not interfere with his duties as watchman. For compensation he received *thirty-five dollars*, thirty of which were immediately paid over to constitute himself a member for life of an institution which he selected, and the remaining five is kept in reserve towards making himself a member for life of the American Baptist Home Mission Society, so soon as providence shall favour him with some more extra labour, so as to enable him to make up the requisite sum!

This brother is in moderate circumstances, and labours hard, as his employment indicates, for the support of his (we believe) numerous family. How natural would it have been for him on obtaining this sum, to have said, "I can now afford myself or family some new gratification, some articles of furniture, or of dress, of which I have denied myself." Or how natural to have put it into the bank, or loaned it out for the future wants of himself or children! But no, he put it *all* into the Treasury of the Lord, to supply the perishing with the bread of life!

Reader, did this man do right or wrong, judge thou. If wrong, wherein? If right, by what law? Is it not of equal obligation—circumstances being equal, on all—on thee? What would be the result were every christian brother and sister to do likewise? It would constitute a new era in the history of benevolence, or rather, bring back the primitive era, when "the deep poverty" of the saints "abounded unto their liberality."

ONE AND A HALF PER CENT QUARTERLY!

A committee was appointed by the Vermont Convention the last year, to superintend missionary affairs in the Barre Association. "It was proposed to employ all our ministering brethren in the Association as missionaries in rotation, and that each church should be immediately visited by one of the committee in company with one of the missionaries, expressly to secure their co-operation and pledges. It was proposed to each member to pay one and a half per cent on his clear property *quarterly*, to be at the disposal of the committee. This visitation was made, and the plan adopted, with some exceptions."

As a voluntary thing, this is a noble example. It is a trifle more than six per cent a year, which is legal interest in Vermont. It was doubtless much more than the *tenth* part of their income. But the brethren in that Association were blessed in their deed. They were rewarded in spiritual things. Besides, such property is where the moth cannot corrupt.

TEARS OF JOY—AN EXTRACT.

Brother E. W. Freeman, of Strongville, Ohio, who has recently been appointed a missionary, in acknowledging the kindness, says, "I received your letter and commission at a time when it was calculated to make the deepest impression on my own heart, and on that of my brethren and sisters. The brethren, at this time, were fearful that they would be unable to raise an amount sufficient to sustain me. This [\$50 only] raised their drooping spirits, and drew tears of joy from their eyes. Much gratitude was expressed to God for his help in their time of need."

Our brother is placed in an interesting region, about fourteen miles from Cleave-and. The town north of him has no church of any denomination.

BAPTISM OF A MINISTER.

A correspondent in Illinois just writes us that our missionary, Norman Parks, of Hancock county, "has lately baptized a Cumberland Presbyterian minister, by name of Haynes, formerly editor of the *Pittsburgher*, a Cumberland Presbyterian paper."

DISINTERESTED LABOUR—BLESSED.

From our missionary, Caleb Green, at Southington, Trumbull county, Ohio, we have received a letter, from which we take the following :

"Another interesting circumstance I will relate. A number of poor Methodist brethren came into a remote part of the township, west of me, a few years since. These brethren manifested a desire to do good, by opening a Sabbath school and prayer meetings on the Sabbath ; but the wicked began to oppose them ; yet they increased their efforts to do good, by erecting a frame school house, which was a great work for them, for they were indeed poor. But to add to their distress, when the house was about completed, some ill minded person or persons set it on fire, and it was consumed. Knowing that they were in the midst of a wicked people, I felt interested for them, and have travelled seven or eight miles to preach to them in the evening, when fatigued by the labours of the Sabbath, but now I felt to sympathize with them deeply. In October last, I think, it was reported that a black man was to preach to them, but having some knowledge of his character, I thought he would be likely to disappoint them ; and knowing that the novelty of the thing would bring together many who seldom attend worship, I went prepared to preach, if occasion should require. The house was crowded, and many could not get in, but no black man came. I endeavoured to show them that without holiness no man could see the Lord. In the fore part of winter, while I was detained by the sickness of my family, I spent a Sabbath with them, and did not know till after the morning service, that there was any seriousness among them. I was then informed there was much seriousness, and that it commenced the day the black man was to have preached. Several on this day indulged hopes, and since that time about twenty. The probability is, that none of them will unite with the Baptists, yet I bless God for the *conversion and salvation of their souls*."

HELP FROM CATHOLICS.

"Some of my support," says our missionary at Richmond, "is from several young men who are Roman Catholics, who attend our meetings." This is generous, and it is as it should be. Those who are benefited by the gospel should help in its support.

MRS. WADE'S LETTER.

This letter has been so kindly received that we are induced to place those parts of it which relate exclusively to Home Missions, among our more permanent documents. Not a few have had their spirits stirred within them by the sentiments it contains ; and still more by the example it sets. While some have already "entered with her into the good work," and recorded their names with the members of the Society ; others, we are happy to know, (and some of them *widows*,) are now laying aside the little they can spare from present necessities, with the intention of doing the same as soon as practicable. We rejoice that the appeal of this devoted servant of Jesus in a dark pagan land, has reached the hearts of so many, and induced them to think of consecrating their substance to this cause ; but we place a still higher value upon the *responsibility* she attaches to membership. The thirty dollars is only the initiation fee, and a pledge to pray and labour for the Society for life. We need the *prayers*, as well as the *alms* of our friends.

TAVOX, May 16th, 1837.

To the Ladies of the several Baptist Churches of New-York City and Brooklyn.

My very Dear Sisters,—A vivid and very delightful recollection of my pleasant interviews with you, during my late visit to my native country, has often caused me to wish a correspondence, especially with those kind individuals whose hospitality and sympathy were so very grateful to my feelings ; but the much I ever find to do here in these dark regions, for my ignorant, perishing, immortal fellow beings, has compelled me to deny myself such an indulgence, and I only now take my pen because I

hope, in some small degree, to promote the same blessed object, viz: the salvation of the perishing. What is life worth, if it may not, in some way, be devoted to the great work which our Saviour left for his Church to do, when he ascended into glory?

I was, yesterday, looking over the Fourth Report of the American Baptist Home Mission Society, which has lately reached us, and was deeply interested in the results of the last year's labour. How many feeble churches strengthened and comforted, while new ones have been constituted, preachers ordained, and what a goodly number converted to God! I felt my heart tenderly united to those good brethren and sisters who are thus working hard, and suffering many trials and privations in the *far "far west,"* and felt that we were engaged in the same glorious work. In looking over the names of Life Directors, I was delighted to find so many of the great, and the good, pledged, not only to support, but also *direct* this blessed work during *life*. And among the Life Members too, I recognised many of the "excellent of the earth," whose contributions and prayers, I doubt not, ascend as sweet incense before the Lord. But in glancing over the Treasurer's account, I was concerned to find such a *want of means* to carry forward, vigorously, this glorious enterprise, and the thought immediately occurred, Why are there not more of my female friends members of this society? Is not the object of sufficient importance to bring forward their names, their influence, their prayers, and their property to support it during *life*? Dear Sisters, though an exile in a dark, pagan land, I still love my native country. Her happy government, her flourishing institutions, and especially her religious freedom, are dearer than ever to my heart. But what security, I would ask, have you, that these rich blessings shall be continued to you, without a greater diffusion of light, and knowledge, and more especially the influence of our holy religion? And is there any means of promoting this all-important object so directly as through the operations of the Home Mission Society? With thoughts like these, I felt my heart stirred within me to contribute *my mite*, and after setting apart a time to ask direction of the Lord, have, from the avails of retrenchment, together with some small personal presents, just sent the Treasurer of the A. B. H. M. Society, the sum of thirty dollars, to constitute myself a Life Member of the Society.

I am well aware, that though a member of the Society, I am *far away*, and cannot expect to exert an influence which can be felt in its behalf, but still I shall consider my poor prayers pledged, and while life remains hope never to forget the solemn responsibility I thus assume. And now, dear sisters, as we are commanded to provoke one another to love and good works, and to exhort each other daily, permit me to ask, how many of your number will enter with me into this good work? Should one, and another, begin to say, I am not able to give so much, permit me to ask those sisters, if they have ever solemnly before God, resolved to use *all* He has committed to their hands, for *His* honor and *His* glory; and then, from day to day, asked direction, with a fixed purpose of heart, not to expend even a shilling, to indulge herself and family in any thing which she does not conscientiously feel, that she needs more than the ignorant and the perishing need the blessed word of life, for the salvation of their souls? Allow me, dear sisters, to suggest a motto which has been of much use to me for several years past. It is this—"Cannot you do without it?" Let this simple query be applied to all the wants and wishes of a family, and if the love of God, and the love of man abide in them, it will produce its effect. I have been astonished and grieved, to hear the professing followers of Him who for our sakes became poor, and had not where to lay his precious head, asking, can this *little* ornament, or this, or that, unnecessary indulgence, be *sinful*? As though they never thought of a perishing world around them, or of the command to deny self daily, and to love our neighbour as ourselves. It cheers my heart, however, to think of some delightful exceptions to these remarks, and I anticipate, with feelings inexpressible, the time when the whole church shall "come up to the help of the Lord against the mighty." Then, and not till then, shall Zion put on her beautiful garments, and become the "joy of the whole earth."

But my beloved sisters, my time for writing is past, and thus too, the dream of life will soon be past, when we shall meet again, shall meet too, an assembled world to whom our blessed Saviour has commanded us to make known the blessed gospel. And how then shall we meet in the presence of our God, those who in the "*far west*" have sighed and prayed for some one to come and break to them the bread of life, and to those who lived and died without the precious Bible, and those too, who never heard the sweet sound of pardon and peace through a crucified Saviour, if the means to give them these rich blessings have been put into our hands, and we have refused to do so, that we might live in ease and self-indulgence as those who have their "*portion in this world*?" Dear sisters, these are solemn reflections to my own soul,

and I pray that each of you may cherish the blessed influences of the Holy Spirit, which would lead you not only to wake up and *feel* now and then, but really to love your neighbour as yourselves, and rest in nothing short of doing the *whole* will of God.

From your affectionate sister in Christ,

D. B. L. WADE.

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He says, "I continued my labours, still trusting in my dear Lord, and laboured incessantly as an independent missionary. I rode during the year, fifteen hundred and sixty-five miles, and preached one hundred and eighty-three times, besides Sabbath school lectures, exhortations, and lectures on temperance. I had the pleasure of witnessing the conversion of many dear souls, from darkness into God's marvellous, and glorious light; and baptized 63 hopeful converts. I received in presents from the people, about \$56 43, and for benevolent purposes gave away \$17 50. May the Lord accompany it with his blessing.

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"I see a petition in circulation in the Republic, which appears to be signed by men of all denominations, and by many highly respectable individuals unconnected with any church, praying that the Rev. Messrs. Joel Parker, W. T. Hamilton, and Zebulon Butler, three of the distinguished divines of the Presbyterian church in the South, may visit Texas during the ensuing summer and fall, and preach to the people. Now, Mr. Editor, I think this an excellent idea; and as Baptists should not be slow to learn of sister denominations, I would suggest the propriety of three of their most talented ministers visiting Texas during the summer or fall, and holding protracted meetings, preaching the gospel from house to house, and doing good in every practicable way. If you think it expedient, we will get up a petition to that effect. Almost any number of signatures can be obtained.—Perhaps a few suggestions from you would answer the same purpose. Will you try it?

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Collections in Virginia and Maryland, by George F. Adams, agent,	623 60
Youth's Domestic Mission Society, New-York, by George C. Germond,	45
Rev. Ezra Going, Philadelphia,	30
Miss Priscilla Barnhurst,	5
Youth's Domestic Mission Society, Brooklyn, by L. Crawford,	33 37
A friend near West Town Change Co. N. Y., per L. Crawford,	10
E. Kingsford, donation for Wm. Geary,	22
Mrs. D. B. L. Wade, of Burmah, to constitute herself a life member,	30
E. Probyn, to constitute his wife Ann Probyn, a life member,	30
Mrs. Mary Callum, by Rev. C. G. Sommers,	10
L. Crawford, collections in Philadelphia,	289 32
Collections in Baptist church, Staten Island, to constitute elder S. White and Eliza White, life members, by L. Crawford,	53 66
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A female of the 2d Baptist Church, Boston, by Baron Stow,	5
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Oliver-street church, by a friend,	5
Oliver-street church, collected for B. Ford's expenses,	16 65
F. White, Treasurer of Female Mission Society, Philadelphia,	60
Second Baptist church, Wallingford, Conn.	6
Rev. E. Denison, of Wallingford, Conn.	4
M. S. Wilson, Treasurer of Bridgewater Association, collected by Pit-teton church, Penn.	10
Youth's Mission Society of New-York, by G. C. Germond, Treasurer,	293
Messrs. J. F. and W. S. Ellis and Samuel S. Virgin, by note payable in Macon, Georgia,	300
Youth's Domestic Mission Society, Brooklyn, by L. Crawford,	18
Stanton-street Female Mission Society, New-York city,	15
African Baptist Church, St. Louis, Missouri, by J. Peck,	12 18
M. J. Challis, Salem, New-Jersey,	10
Mrs. A. Wardsworth, Becket, Mass. by D. Wright,	1
Collections in New-Hampshire and Vermont, by Thomas Rand,	242 65
O. T. Hammond, Florida, to constitute himself a life director,	100
Female Missionary Society of the West Baptist Church, New-York, per Miss Eliza McCutchen, Treasurer,	26
Rev. Wm. H. Merritt, in part for life directorship,	\$20
" A. Dockerry, Esq. " " "	20
" Geo. W. Parfy, in part for life member,	5
" Wm. M. Ormsham, " " "	5
" David Justus, " " "	10
" James Foot, " " "	10
" Wm. Hooper, " " "	5
Mrs. Louisa S. Thompson, " " "	5
Charles McAllister, " " "	10
Henry Austin, " " "	5

P. P. Lawrence, in part for life membership,	5
Lewis Bond, " " "	56
Rev. Andrew M. Craig, " " "	5
Turner Ham, " " "	5
W. J. Britton, " " "	5
Lewis W. Thompson, " " "	5
Wm. S. Brown, " " "	5
George Northam, " " "	10
Rev. A. G. Battle, " " "	10
John Hacking, " " "	5
Mount Olive Church, Anson County, "	12
Collections, name not given, " "	1 50

169 50

Received since Annual Report.

Received from New-York Bap. S. Convention, per John Smitzer, Sec.	300
Collection by the church and congregation of Scotch Plains, New-Jer.	
per Richard John Rogers,	16 31
Collections in New-Jersey, by John C. Murphy,	63 73
Professor Ira Chase, of Newton, annual subscription,	1
Contributions at annual meeting, to constitute Eugenio Kincaid, a life member,	30
Modest Town Baptist Church, by Geo. Cramer,	10
Thomas Hooper, Edentown, Georgia, per Rev. John E. Dawson,	100
Collection at annual meeting, including \$10 from Miss Hannah Nichols, Bridgeport, Conn. towards constituting Rev. J. W. Eaton, a life member,	219 46
Church, Amesbury, Mass. by I. F. Wilcox,	15
Mrs. N. Hunt, Sharon, Conn. to constitute herself a life member,	30
I. Crocker, Sharon, Conn.	5
More, Washington city, D. C. by I. M. Allen,	10
Mrs. Cox, per elder W. Bartlett,	1
Students of Brown University, per Mr. Curtis,	7 25
Female Missionary Society, Willimantic, Conn. in full, to constitute Rev. B. Cook, a life member,	10
Ladies' Western Association, of 1st Baptist Church, Providence, R. I. by V. J. Bates, Treasurer of R. I. Convention,	150
Female Western Missionary Society, Warren, R. I. for 1837, \$40, and 1838, \$41 31, by Rev. J. C. Welsh,	81 31
Male " " "	4
Collection of Warren Association, per H. H. Brown,	3 30
By the same from a friend, in a note,	2
First Bap. Church, Providence, R. I. in part, to constitute Pardon Miller, a life director,	50
Ladies' Baptist Missionary Society, Portsmouth, N. H. per Miss R. Hardy, Secretary,	15
Robert Edwards, New-York city, per W. Colgate,	15
Baptist Church at St. Helena, Beaufort District, S. Carolina, per Daniel Bythewood,	85
Mrs. Stokes, per S. H. Cone,	5
Widow's Mite,	3
Julia Francis,	1
Zedekiah Watkins, South Carolina,	10
Female Mite Society of New-Bedford, Mass. by Mrs. L. B. Greene,	30
W. Soulden, of Albany, to constitute Charles Van Loon, a life member,	30

R. W. MARTIN, TREASURER.

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Oliver-street church, collected for B. Ford's expenses,	16 65
F. White, Treasurer of Female Mission Society, Philadelphia,	60
Second Baptist church, Wallingford, Conn.	6
Rev. E. Denison, of Wallingford, Conn.	4
M. S. Wilson, Treasurer of Bridgewater Association, collected by Pit-teton church, Penn.	10
Youth's Mission Society of New-York, by G. C. Germond, Treasurer,	293
Messrs. J. F. and W. S. Ellis and Samuel S. Virgin, by note payable in Macon, Georgia,	300
Youth's Domestic Mission Society, Brooklyn, by L. Crawford,	18
Stanton-street Female Mission Society, New-York city,	15
African Baptist Church, St. Louis, Missouri, by J. Peck,	12 18
M. J. Challis, Salem, New-Jersey,	10
Mrs. A. Wardsworth, Becket, Mass. by D. Wright,	1
Collections in New-Hampshire and Vermont, by Thomas Rand,	142 65
O. T. Hammond, Florida, to constitute himself a life director,	100
Female Missionary Society of the West Baptist Church, New-York, per Miss Eliza McCutchen, Treasurer,	26
Rev. Wm. H. Merritt, in part for life directorship,	\$20
" A. Dockerry, Esq. " " " "	20
" Geo. W. Purify, in part for life member,	5
" Wm. M. Ormsham, " " " "	5
" David Justus, " " " "	10
" James Foot, " " " "	10
" Wm. Hooper, " " " "	5
Mrs. Louisa S. Thompson, " " " "	5
Charles McAllister, " " " "	10
Henry Austin, " " " "	5

P. P. Lawrence, in part for life membership,	5
Lewis Bond, " " "	56
Rev. Andrew M. Craig, " " "	5
Turner Ham, " " "	5
W. J. Britton, " " "	5
Lewis W. Thompson, " " "	5
Wm. S. Brown, " " "	5
George Northam, " " "	10
Rev. A. G. Battle, " " "	10
John Hacking, " " "	5
Mount Olive Church, Anson County, "	12
Collections, name not given, "	1 50

169 50

Received since Annual Report.

Received from New-York Bap. S. Convention, per John Smitzer, Sec.	300
Collection by the church and congregation of Scotch Plains, New-Jer. per Richard John Rogers,	16 31
Collections in New-Jersey, by John C. Murphy,	63 73
Professor Ira Chase, of Newton, annual subscription,	1
Contributions at annual meeting, to constitute Eugenio Kincaid, a life member,	30
Modest Town Baptist Church, by Geo. Cramer,	10
Thomas Hooper, Edentown, Georgia, per Rev. John E. Dawson,	100
Collection at annual meeting, including \$10 from Miss Hannah Nichols, Bridgeport, Conn. towards constituting Rev. J. W. Eaton, a life member,	219 46
Church, Amesbury, Mass. by I. F. Wilcox,	15
Mrs. N. Hunt, Sharon, Conn. to constitute herself a life member,	30
I. Crocker, Sharon, Conn.	5
— More, Washington city, D. C. by I. M. Allen,	10
Mrs. Cox, per elder W. Bartlett,	1
Students of Brown University, per Mr. Curtis,	7 25
Female Missionary Society, Willimantic, Conn. in full, to constitute Rev. B. Cook, a life member,	10
Ladies' Western Association, of 1st Baptist Church, Providence, R. I. by V. J. Bates, Treasurer of R. I. Convention,	150
Female Western Missionary Society, Warren, R. I. for 1837, \$40, and 1838, \$41 31, by Rev. J. C. Welsh,	81 31
Male " " "	4
Collection of Warren Association, per H. H. Brown,	3 30
By the same from a friend, in a note,	2
First Bap. Church, Providence, R. I. in part, to constitute Pardon Miller, a life director,	50
Ladies' Baptist Missionary Society, Portsmouth, N. H. per Miss R. Hardy, Secretary,	15
Robert Edwards, New-York city, per W. Colgate,	15
Baptist Church at St. Helena, Beaufort District, S. Carolina, per Daniel Bythewood,	85
Mrs. Stokes, per S. H. Cone,	5
Widow's Mite,	3
Julia Francis,	1
Zedekiah Watkins, South Carolina,	10
Female Mite Society of New-Bedford, Mass. by Mrs. L. B. Greene,	30
W. Soulden, of Albany, to constitute Charles Van Loon, a life member,	30

R. W. MARTIN, TREASURER.

FORM OF A REQUEST TO THE SOCIETY.

I give unto the Treasurer, for the time being, of the American Baptist Home Mission Society, formed in the city of New-York, in the year of our Lord, one thousand eight hundred and thirty-two, the sum of dollars, for the purposes of said Society, and for which the receipt of such Treasurer shall be a sufficient discharge.

This Report is sent to churches and friends of the Society *gratuitously*; those into whose hands it may fall, are respectfully and earnestly requested to secure for it as extensive a circulation as possible.

The Treasurers of Conventions, Associations, and of Missionary Societies, and the pastors of all Baptist churches, are respectfully solicited to facilitate the transmission of moneys to our Treasurer.

Baptist State Conventions and Associations.

The clerks of State Conventions, and the clerks of Associations, are respectfully requested to transmit to the Corresponding Secretary copies of their minutes.

NOTICE TO EDITORS.

By a resolution of the Executive Committee, adopted on the 23d of May, 1839, the editors of periodicals published under the charge of the Baptist denomination, were authorized to insert in their publications as *original matter*, all such communications as may appear in *any one* of them, under the sanction of the Executive Committee.